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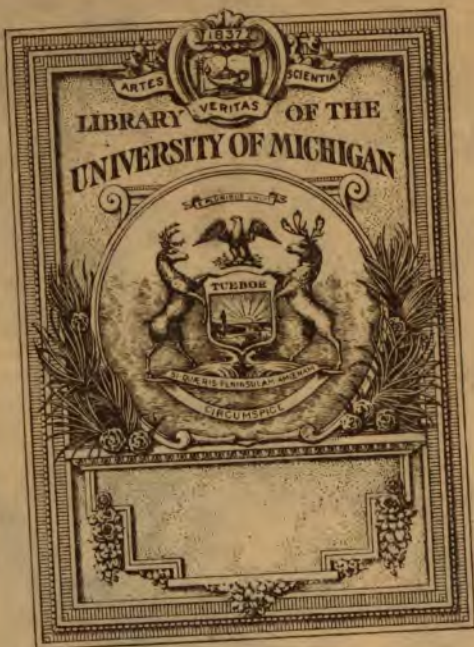
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A PAID MINISTRY.

UNIV. OF MICH.

MAY 14 1908

HAVE FRIENDS ANY TESTIMONY ON THE SUBJECT?
IF SO, WHAT IS IT?

VIEWS OF A NUMBER OF PROMINENT FRIENDS
ON THE QUESTION.

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At Philadelphia Yearly Meeting, Fifth month, 1882, the sixth query (respecting a hireling ministry) being under consideration, Samuel J. Levick spoke substantially as follows, as reported in *The Journal* 6th mo, 7th.

"It seems sometimes as though the position of Friends was mistaken in this regard. Friends, according to his view of their position, do not object to any man preaching and receiving money for it, nor to any society having one of their members preach and paying him for so doing; but they do object to being taxed for the support of church or priest for which they have no need, which they cannot make use of and which tells them what they must do and believe. In fact, so far has this gone, in his opinion, that Friends do not aid enough toward the support of their own ministers, in providing means so that it is possible for them to do the work which they ought. In confirmation of this view he quoted from the testimony of Edward Burrough, which he left in his journal."

The correctness of these views being called in question by many Friends, Samuel J. Levick, in support of his position, sent to the editor of *The Journal* the letter below of 6th mo. 22d, and a quotation from Edward Burrough.

Thereupon the editor of *The Journal* addressed to a number of Friends, with a slip containing the letters of Samuel J. Levick and Edward Burrough, the following note:

BIRD-IN-HAND, Lancaster county, 8th mo., 1882.

ESTEEMED FRIEND: By request, we propose to publish in *The Journal*, an article of which the enclosed slip is a copy, and shall be glad to have thy views (for publication) whether this is acknowledged authority, and if so, have Friends any longer a testimony against a "hireling ministry" as it now stands, and oblige thy friend,

JOSEPH GIBBONS,
Editor of *The Journal*.

LANCASTER, Pa., 8th mo. 24th, 1882.

ESTEEMED FRIEND—SAMUEL J. LEVICK: In thy communication in *The Journal* of 6th mo. 22d, 1882, thou states that the report of thy sermon in that paper on the subject of hireling ministry "does not clearly give my views" as expressed on that occasion. Now, as we are intending to publish the entire correspondence in pamphlet form, I take the liberty of asking thee to point out the errors, if any, of *The Journal's* report.

Please reply as soon as possible, as the printer wishes to go to work as soon as may be.

Truly thy friend,

JOSEPH GIBBONS.

PHILADELPHIA, 8th mo. 25th, 1882.

JOSEPH GIBBONS—*Respected Friend*: Thy letter of yesterday was received. It was not in a sermon that I alluded to the subject referred to in the Yearly Meeting, when the 6th Query was under consideration. No printed remarks without an entire change could present the thoughts I intended. First, I gave the definition that Jesus gives of a "hireling." Secondly, I stated that my views were originally touching a forced maintenance of a ministry by the Society of Friends' chief objection; and I also expressed my views of what I considered a Gospel minister, corresponding with the views of E. Burrough. The Society of Friends' testimony stood in relation to a hireling ministry, and I was qualified from on High to give that testimony, minister in the ability which God gives, and are called on to preach the Gospel.

SAMUEL J. LEVICK.

SAMUEL J. LEVICK AND EDWARD BURROUGH ON A PAID MINISTRY.

PHILADELPHIA, 6th mo. 22d, 1882.

JOSEPH GIBBONS—EDITOR JOURNAL.—My attention has been called to the printed remarks attributed to me as uttered at our late Yearly Meeting, when the answers to the sixth query were under consideration, and which appeared in THE JOURNAL of the 7th inst.

The account then given is brief, and does not clearly give the views which I expressed on the subject of a paid ministry. I alluded in the course of my remarks to the views of early Friends on this subject, quoting from the writings of Edward Burrough, a prominent minister and approved writer, who, with Francis Howgill, espoused the truth in early life, and devoted most of his short life to the promotion of it, and was a martyr to it, his death resulting from his cruel treatment and confinement in crowded and noxious dungeons and prisons, placed there by the authorities for his bold utterances on behalf of the truth.

Besides his labors as a minister, he has left a quarto volume of his writings of 895 pages, written in the brief period of 7 years, beginning in 1654.

George Fox, in a short tribute to his memory says: "His name is chronicled in the Lamb's book of life, a righteous plant, pure, chaste and clean. Who can charge him for oppressing them or burdening them, or being chargeable to them? Who through suffering hath finished his course and testimony, and who is now crowned with the crown of life, and reigns with the Lord Christ forever and ever.

"In his ministry in his lifetime he went through sufferings by bad spirits, who never turned his back on the truth, nor his back from any out of the truth; a valiant warrior, more than conqueror; who hath got the crown through death and sufferings; who is dead, but yet lives amongst us, and amongst us is alive."

On page 236, (original copy,) I found this article, "A Description of the True Ministry of Christ and its Maintenance." I have copied it verbatim, and enclose it with this letter, as it covers entirely the original views entertained by the religious Society of Friends on this interesting and important subject.

I believe it would be highly proper to have them revived and presented anew before the readers of THE JOURNAL, that not only they, but Friends generally, as well as our Christian brethren of all denominations, may understand the position of the religious Society of Friends on this subject.

The reader should bear in mind that when it was written, the law of England had an established church, and the inhabitants were com-

pelled to maintain it and its ministers. But through the enlightened statesmanship of William Penn and others, such an institution was interdicted in the organic laws of this and other colonies, and this prohibition now forms a part of the constitution of this State.

The third section of the constitution of the State of Pennsylvania says: "All men have a natural and indefeasible right to worship almighty God according to the dictates of their own consciences; no man can of right be compelled to support any place of worship, or to maintain any ministry against his consent; no human authority can in any case whatsoever control or interfere with the right of conscience, and no preference shall ever be given by law to any religious establishments or modes of worship."

We see what strides the world of mankind has made since this essay was written, not only is it as it was then, the sentiment of a few despised Quakers, but the inhabitants of this great State and the United States have adopted its sentiments, at least as regards a forced maintenance, and to-day whatever is done in such maintenance is voluntary.

Thy friend,

SAMUEL J. LEVICK.

A DESCRIPTION OF THE TRUE MINISTRY OF CHRIST AND ITS MAINTENANCE.

The day hath appeared that makes all things manifest, and the light is arisen that gives to discern between truth and error; between the true and every false way, and between the true worship of God, which is spiritual, and every false worship of the world, which is idolatry; and the true ministry of Christ is known from the false ministry by their several fruits and signs, for hidden things are brought to light, and secret things are revealed; but now the people of the world, both the wise and the foolish, thus they object and say: Seeing that you do so much condemn our ministry and ministers in their call, in their practices, in their conversations and in their maintenances; what ministry do you own, and what ministers do you allow of, and whether would you have any ministers at all, seeing you throw down and declare against such as the law of the land sets up, and such as we have looked upon to be able ministers; and after this manner are the people of this generation begun to reason among themselves, saying what would this people do if they had power, and what ministers would they approve of, and what maintenance would they allow them?

To all this I do answer and say, The true ministry and ministry of Christ we do allow

of, and we would have set up and established, and we wait patiently till it be brought to pass, even such as are ordained by power from on high, and who have received the gift of the Holy Ghost, who are called of God into the work of the ministry, such we do approve of to be ministers of Christ in whom he is revealed, and who have received him and are changed by him from death to life, and out of darkness into the kingdom of the Son of God, and who are born of the Spirit, and are led and guided into all truth, and are called by it to follow the Lamb whithersoever he goeth, and who are taught by it in all their practices of religion, and in the whole worship of God, and such we own, as have felt the operation of the spirit in themselves, and who have tasted, handled, seen and felt of the Word of life which abides forever, and such who goeth in the name of the Lord to minister and declare freely what they have received freely of God by his spirit, and who preacheth Christ freely, as the only way and means of life and salvation unto all people, even such as ministereth him the way, the truth and the life, the only justifier and sanctifier and deliverer of them that believe, and the condemner of them that believe not; and such as ministereth Christ, only the teacher and leader of his people, and nothing else besides him, and such we allow as only seeketh and laboreth in the wisdom of God, to bring people out of the ways of sin and death unto the knowledge of God, and to the things that belong unto their peace, such who have no respect to large places or great benefits, to seek after that who will not have hire for preaching, nor be hired by great sums of money from one country to another, such as make the gospel of Christ free and without charge, who will not be burdensome to any, but walk in all wisdom, as examples of righteousness to all people, whose conversations are in heaven, and holdeth forth in life and practice unto all men what they profess in words, and by doctrine and conversation holding forth the light of the glorious gospel, which they have received from God, being partners of all holiness, of peace and long suffering, of meekness and patience unto their flocks; even such who walk in Christ and show forth good works and the fruits of his spirit, causing his light to shine forth among men, in humility and soberness, and in all the fruits of peace and truth, and such are approved of God and of the saints; even they that preach Christ freely to all people, and hold forth the light of the world, which lighteth every one in the world, the free gift of God to all mankind, that all may believe and come to the knowledge of the truth and be saved; and such ministers respect not the person of any man for advantage, neither respect days, nor places, nor things, but worship God in spirit and in truth, and teach that worship unto all people, and they gather people into the new covenant, where Christ is the high priest, and our bodies the temples of God, and the circumcision in the heart and in the spirit, for such are the ministers of the spirit and not of the letter, and they

divide the word of God aright; they feed the hungry, and the rich are sent empty away; they cry not peace to the wicked, neither do they justify the unconverted; neither do they condemn the righteous, nor such as are of an upright heart, but Christ they preach, to justify all that do believe and are obedient to him, and condemn all that believe not, but are disobedient, and such ministers have the word of reconciliation, and their ministry is made effectual to accomplish the work of God. Sinners are converted and brought to God thereby, and to be taught of him alone; and the saints through that ministry may obtain the Holy Ghost, and need no man to teach them, but as the anointing within them, which they receive through the ministry, whose labor is and the end of it, to present every man perfect in Christ, and we would have them established; and who are such will not take care for an outward maintenance, neither what to eat or what to put on, neither will they petition the magistrates for tythes and augmentations, but are without care as for a livelihood in this world. They will not remove from one town to another for a better parsonage or place; such as do so are not the lawful called ministers of Christ, but have run and were never sent. For Christ's ministers take no thought for an outward maintenance, but approve themselves in patience in all conditions, and sometimes are in want, and in cold, and hunger, and nakedness, and in persecutions, and trials and afflictions, and suffereth all things for the name of Christ, and yet we do believe and know that such have power to eat and drink, and may receive carnal things where they sow spiritual things, but as a free gift, and not by compulsion or force. We do allow that the ministers of Christ may eat of the milk of the flock which they keep and feed, and they may eat of the fruits of the vineyard which they have planted and which they labor in, and they may supply their necessities from them whom they have begotten of the faith, and whom they labor among in life and doctrine, who are sheep of the fold and plants of the vineyard of Christ Jesus. But, I say, as a free gift, may they receive the fruits of their labors, and not as a debt, nor any title claimed thereto by the law of the nation. Neither may they receive it by force or compulsion; but who are the truly called ministers of Christ are so far from this of forcing maintenance from any, that they will not make use of their power in taking what may be freely given them, for they will not make the gospel burdensome by any means, and this is the maintenance we do allow the ministers of Christ; they may eat such things as are set before them, in any house which they enter into, which is worthy; and they may supply their necessities in food and raiment as a free gift, from those who are gathered out of the world, who are the church of Christ, over whom the ministers are made stewards to watch over them, to exhort them, to instruct them and to edify them, but not from the world which continues in unbelief and disobedience to the gospel may they receive

any maintenance by compulsion or by a free gift; neither may they receive great sums of money by the year, or tythes or other offerings to maintain themselves and their families in pride, and idleness, and lust, and excess, and superfluity in meats and apparel. Such a maintenance, if by free gift, much less by force, is not allowed by Christ and his saints, but is the maintenance of anti-Christian teachers, which were never sent of Christ, and such cannot be content with his allowance and wages, but live in the pride and pleasures of this world, and in vanity, and maintained, they say, they must be; and if they be so, they care not from whence it comes nor by what means, and that is the reason wherefore so many hundreds of people are so spoiled in their persons and estates, the bodies of some being cast into prison, and many others having their goods taken from them by force and constraint, and all this is to maintain anti-Christ's ministers, who neither care how they have it nor from whom, nor to what evil use they improve it, and this plainly appears in this nation by many evidences. But the ministers of Christ do deny such a maintenance and such practices, and are come to that life which judgeth all these things.

And as concerning compelling of maintenance and forcing of it from people, this is utterly against the law of Christ, and condemned by him and denied by the saints, for it is unreasonable and no equity in it, that people should be compelled to maintain a ministry, especially such a one as they know is not the ministry of Christ, neither is it profitable to them, and which they receive no fruit from, for the ministers of Christ do not desire maintenance from the people of the world, neither can receive any from them. Neither in justice and equity should the ministers of the world receive or compel maintenance from the saints by force and cruelty; but this we would have, and this is reason and equity; let all ministers be maintained by such as approve of them, and hear them and partake of their labor, and so the saints will maintain their ministers and the world may maintain theirs, and every sort of people may maintain such ministers as labor for them, and none to be forced to maintain such as they do not approve of, nor none hindered from maintaining of such as they do approve of, be they true or false ministers, and this is reason and a good conscience. That every man be left free in such cases, to maintain whom he will and to give as he will, and what he will, and this is reason and equity, that no man be compelled to give nor hindered from giving to whom he pleaseth and what he pleaseth, and so let people make choice of their ministers whom they will approve and whom they will hear, and of whose labors they will receive, and then let them maintain them, and if any be compelled, let them be compelled to pay their own servants who minister to them, and not to another's for whom they do no work; and this is just and right, both for ministers and people, that every minister be paid by them to whom he doth minister, and who re-

ceive him as a minister, and for whom he doth work, and this great injustice and oppression in England will cease if this law of equity and righteousness were established, and all people left free to hear and approve of whom they will, and then to pay them and to maintain them, and this would try the ministers. And who converted the most to God and gained the love of most people, and if they wrought well, they may receive a maintenance accordingly by the free gift of the people, and the ministers that are not content with this law, are out of pure reason and equity, and shew that they dare not trust the Lord nor the fruits of their labors, but would be maintained in idleness by unlawful means, by compelling maintenance from them to whom they do no work, and such shew great covetousness, who desire more than the milk of their own flock and the fruit of their own vineyard; but in equity and justice let every minister be maintained by the fruit of his own labor, and from the people for whom he doth labor; and this will content most part of the people; and till this be established in the earth, true justice and judgment will be wanting in this particular, and this is according to truth and to a righteous law, and by this all people may understand what ministers and ministry we do allow and approve of, and how ministers ought to be maintained; and if any go forth to a place and country, among a people that are not converted, then the church ought to take care to maintain such in their work, till they may reap of their own labor and eat of the fruit of their own vineyard, but all this ought to be without compelling or forcing by the minister; for every minister of Christ doth chiefly take care of the work to which he is called, and is without care of his outward maintenance.

By a Friend unto England's commonwealth,
for whose sake this is written and sent abroad.
EDWARD BURROUGH.

LETTER FROM THOS. FOULKE.

NEW YORK, 7th mo. 31st, 1882.

JOSEPH GIBBONS—RESPECTED FRIEND.—I have just returned home after a visit to the meeting of Greenfield and Neversink, among the mountains of Sullivan county, at which there was a great outpouring of the people, both Friends and others, some of the leading and prominent members of other churches leaving their own folds and flocks, and coming to worship with Friends on First-day morning, and again in the afternoon, which meetings were large and satisfactory, and was subsequently in attendance at our own Quarterly Meeting at Westbury for a period of three days. After these visitations, on returning home, I find thy letter with enclosed slip, containing a remarkable letter of Edward Burrough, concerning a free gospel and a paid ministry, and asking my views thereon for publication, as to its acknowledged authority, and also whether if it be so, Friends have any longer a testimony against a hireling ministry

The reasons assigned above are a sufficient call for the tardiness of my reply.

Much of the letter of Edward Burrough is excellent, most excellent, and all of it, which relates to a free gospel ministry; and in so far as this branch of his subject is concerned, there can be no doubt it is acknowledged authority in the Society of Friends. But in so far as he sanctions a ministry which derives its support from man—a ministry which makes the everlasting gospel an article of merchandise, to be bid for in the market and purchased by the highest bidder, in so far as that, he is not acknowledged authority, and it will not be received as such by the Society of Friends, no more than the single letter of George Fox, the Barbadoes letter, which stands isolated and alone, and materially different from nearly all his other writings and sayings, on the subject of the vicarious atonement, is to be taken as authority on that subject.

Friends have always had a testimony against a system of priesthood, a system which is supported by money and would fall without it, a system which makes the free gospel of Christ, which is the power of God unto salvation, an article of merchandise, and they ever will have, so long as the Society shall endure as a religious organization.

They are in favor of a free gospel ministry, a divine gift and calling and qualification, given by our heavenly Father, the great head of the Christian church, to man and woman alike, to high and to low, to rich and to poor, to great and to small, to learned and to unlearned and illiterate without distinction.

I am personally opposed to the use of the opprobrious epithet of hireling, as applied to all who take pay for preaching. And I believe much the largest portion of the Society so believe, and are of the same conviction. The term hireling has been stricken from the discipline of some of the Yearly Meetings, and I am glad of it.

Friends stand to-day on the right ground, the true ground concerning the ministry, and there is no cause for fear or alarm on the subject, for they are on the rock of eternal truth, and there they propose to stand, and will stand so long as the Society shall endure.

Thy friend, THOMAS FOULKE.

FROM AMOS J. PEASLEE.

CLARKSBORO, N. J., 7th mo. 31st, 1882.

JOSEPH GIBBONS—EDITOR JOURNAL.—Thine enclosing a printed slip containing a communication from S. J. Levick, and an extract from the writings of Edward Burrough on the "True Ministry of Christ and its Maintenance," was duly received. Thou asks my views "as to whether this is acknowledged authority, and if so, have Friends any longer a testimony against a hireling ministry as it now exists."

Edward Burrough stood as a bold and fearless advocate of the truth as professed by Friends, and in this treatise clearly sets forth the essential qualifications of a true gospel minister, in contradistinction from those whose

call is from an inferior source, and as Friends in that early day were grievously persecuted for their testimony against the forced maintenance of a ministry they could not own, a large part of the treatise is devoted to combating that oppressive institution, and he very forcibly argues that those who choose a ministry are those who, if any, should maintain it.

E. Burrough thus clearly and forcibly describes the true gospel ministry as distinguished from the false or hireling as follows: "The true ministers are such as have received the gift of the Holy Ghost; who are called of God into the work of the ministry. Such we do approve of to be ministers of Christ, in whom he is revealed, and who have received him, and are changed thereby from death unto life, and out of darkness into the kingdom of the Son of God, and who preach Christ freely. As for a livelihood in this world, they will not remove from one town to another for a better parsonage or place. Such as do so are not the lawful called ministers of Christ, but have run and were never sent," etc., etc.

Robert Barclay, the eminent apologist, after recounting the vital difference in many respects between the ministry that Friends owned and that of their opponents, thus sums up: "In a word, we are for a holy, spiritual, pure and living ministry, where the ministers are both called, qualified and ordered, actuated and influenced in all the steps of their ministry by the spirit of God, which being wanting, we judge they cease to be ministers of Christ.

"But they, (our opponents,) judging this life, grace and spirit no essential part of their ministry, are therefore, for the upholding a human, carnal, dry, barren, fruitless and dead ministry, of which, alas, we have seen the fruits in the most part of their churches, of whom that saying of the Lord is certainly verified: 'I sent them not nor commanded them, therefore they shall not profit this people at all, saith the Lord.'"

Now I think as thus defined, our testimony remains as strong in favor of the one and against the other as it was, and while I would not willingly attach the term hireling, (meaning as defined by Webster, venal, mercenary, etc.,) to all ministers who receive pay, yet we must ever keep in view the vital, may I not say, infinite difference between the true minister called of God as was Aaron, and him whose highest authority is the ordination of his fellow-man.

A. J. PEASLEE.

FROM WM. M. WAY,

LYLE, Lancaster county, Pa., 8th mo. 6th, 1882.

EDITOR JOURNAL.—The testimony of Friends in regard to a free gospel ministry can be stated in a few words. The discipline of Baltimore Yearly Meeting says, "That it is only under the immediate teaching and influence of the Holy Spirit that acceptable worship is performed, and a true gospel ministry supplied; that this pure and powerful influence, in vessels prepared and sanctified by the divine hand, is the essential qualification to that work. We

also believe that the giving and receiving of a stated and continual salary as a minister, to be contrary to the spirit and freedom of the gospel of Jesus Christ, and therefore dangerous to the cause of righteousness, working as a hindrance to the faithful minister, and a great temptation to such as are not thoroughly grounded upon the rock, Christ, the spiritual son and power of God in the soul. We do not question the propriety, however, of supplying whatever is necessary for the fulfillment of any gospel service. Yet we consider the gift of the ministry to be of so pure and sacred a nature, that no payment should be made for its exercise, and that it ought never to be undertaken for pecuniary consideration." This I understand not only to be the position of our branch of the Society of Friends to-day, but has been the ground occupied by Friends from the first, and the letter of Edward Burrough does not conflict with it, when rightly understood. It was revealed to George Fox when walking out alone, "that it was not necessary to go to Oxford or Cambridge in order to obtain the qualification for a minister of Christ." Hence these unlettered ministers of the spirit went forth "without money and without price," to declare unto the people what they dare not withhold, though persecution and suffering and death should await them; for he who had sent them forth went before them, holding up the glittering crown, the reward of faithful obedience.

Our testimony embraces three important particulars:

1st. Against a special theological education, as a preparation for the ministry.

2d. Against making the business of preaching a means of obtaining a livelihood.

3d. Against the assumed right to join people in marriage, obtained from any and every ecclesiastical source.

These testimonies are not merely for the benefit of our own household of faith, but to be held up for the good of the world at large; for these things in a measure have been and are a curse to the race, and we, being a part of the great family, whatever good we possess should be liberally bestowed on others. It is the making merchandise of the gospel that our testimony is against, whether in society or out of it; in other words, classing it with the professions, with the law and medicine, as a means of obtaining a livelihood, and the honors and emoluments of the world. The student of divinity is inspired by the same motives as the medical or the law student, thus making the preaching of Christ a secular business, the means of obtaining not only the necessities of life for wife and child, but its luxuries, as well as position, wealth and honors. This has always received our unqualified condemnation; yet we do not stand in judgment against our Christian brethren of other denominations; for although the system is a bad one, wrong in principle and often dangerous in practice, yet we are bound to recognize the fact that hundreds of living ministers have grown up under it, whose hearts have been touched with a live coal from the heavenly altar, who, though they

carry the diploma of a theological school in their pocket, still they have another, deep down in the soul, obtained in the school of Christ, bearing the signature of the great eternal. Edward Burrough well says: "Let them who employ a minister and receive his services pay him, and not compel others to pay for that which they do not want;" but he did not mean to convey the idea that it would be right for Friends or others to pay their ministers if they chose, for he says the ministers of Christ are not concerned about an outward maintenance, and therefore do not enter into any contract, or remove from one town to another for a larger salary. They may eat such things as are set before them, their necessities in raiment may be supplied as a free gift only; they may not receive the fruit of their labors as a debt, but merely as a gift, and receive carnal things where they have sown spiritual, for the ox should not be muzzled that treads out the corn; he does not say anything that can be construed to justify the ministers of Christ, either Friends or others, in receiving a stipulated salary for their ministerial labors, or that their congregations should even supply the wants of their families, for what they receive he emphatically says must be a free gift from those who have received the benefit of his labors, and not as a debt due him. Now if there is an understanding between the minister and his congregation that these are to be supplied, it becomes a debt which they are bound in justice to pay. Our friend, S. J. L., says that the object of reviving this letter of E. B.'s, is that Friends generally, as well as our Christian brethren of other denominations, may understand our position in regard to the ministry, and adds that the State and nation have adopted the sentiments of the latter, at least so far as a forced maintenance, which seems to imply that there is a higher ground which they have not attained to, which we, as a religious people hold up for ourselves and others. And what is that ground if it be not a free gospel ministry, brought forth by the Holy Spirit. To understand this letter thoroughly, we must go back to his time and behold the loss of property and the suffering in dungeons because of their testimony against a forced maintenance, and then on the other hand, see how they loved one another, shared their worldly comforts with the devoted traveling minister of Christ, and then again, we must carefully examine the foundation on which they based the ministry. God was all in all; his requirements were always uppermost, no thought about what they should eat or drink, or wherewithal they should be clothed, no salary thought of, no expensive education obtained, which had to be refunded by those to whom they were sent, hence no bargain entered into by the year, no call to other places that paid better, but simply went at the call of their master, not knowing what would befall them. This was the condition of things when E. B. penned that letter; these the unsalaried men and women whom he speaks of as the ministers of Christ. To-day the application is not only to our own minis-

ters, but to all others, and if the ground of the true ministry therein set forth and the means of its support be correct, then it is not only our work to proclaim it among our own people, but to the world at large. While it is not the mission of the Society of Friends to preach a crusade against a hireling ministry, and find fault with other professors of the Christian name, it most assuredly is and must ever be, a very important part of our work as a branch of the Christian church, to hold up before the world, both by precept and example, a free, untrammelled gospel ministry.

WILLIAM M. WAY.

FROM DR. EZRA MICHENER.

SYLVANIA, (Toughkenamon P. O.,) }
8th mo, 4th, 1882. }

A FREE GOSPEL MINISTRY.

The recent allegation of S. J. Levick, (as understood,) that Friends have no testimony against a hireling or paid ministry, only against the compulsory support of a ministry they do not approve and cannot make use of, and his subsequent publication in *THE JOURNAL*, claiming the concurrent testimony of Edward Burrough in support of his position, seems to call for a further examination of the subject.

The verbose and tautological writings of Edward Burrough and others of that day, are often rendered obscure, without a careful analysis, by the multiplicity of words used, and the manner in which the sentences are compounded. It is also manifest that some of his remarks can only be understood in reference to the then existing state of Society in England. I shall quote the language of the author, though sometimes at the expense of brevity, if not of perspicuity.

It might be assumed that Jesus had pointed out, with sufficient clearness, the broad distinction between the True Shepherd and the hireling.

George Fox, while under the preparing hand of the Holy Spirit, had this remarkable experience. He writes:

"As I was walking in a field on a First-day morning, the Lord opened unto me, that being bred at Oxford or Cambridge was not enough to qualify men to be ministers of Christ. I wondered at it, because it was the common belief of people."

Subsequent experience enabled him to say: "The ministry of Christ Jesus and his teachings bringeth into liberty and freedom; but the ministry that is of man, and by man, and which stands in the will of man, bringeth into bondage, and under the shadow of death and darkness."

Herein lies the ground and foundation of the testimony which Friends have ever borne and do bear against a hireling ministry. The insufficiency of human learning to qualify for the gospel ministry, the ministry of Christ.

To those who are at all conversant with the church history of England two centuries ago, it is needless to say that there were other strong

reasons for refusing to acknowledge and support the ministry of that day. Among these, the compulsory tithe system was perhaps the most prominent, though not (as S. J. Levick alleges,) by any means the primary one.

The article which he has copied verbatim, appears to embrace several distinct propositions, with the evidences of their truthfulness, which I will endeavor to eliminate. The query to which it is a response may be briefly stated:

Seeing you so much condemn our ministry and ministers in their call, in their practices, in their conversation and in their maintenance, What ministry do you own? What ministers do you allow? And what maintenance do you allow them?

To all this I do answer and say:

1. The true ministers and ministry of Christ we do allow of, and we would have set up and established; even such as are ordained by power from on high, and who have received the gift of the Holy Ghost, (being called of God into the work of the ministry. Such) we approve of to be ministers of Christ.

To this proposition the author has appended a number of inferential qualifications and results of the true ministry, who are born of the spirit, and who are led and guided by it:

Who go in the name of the Lord, and declare freely what they have freely received of God.

Who have no respect to large places and great benefits.

Who will not have hire for preaching, nor be hired by great sums of money.

Who make the gospel of Christ free and without charge, and will not be burdensome to any, etc., etc.

Who are such will not take care for an outward maintenance, either what to eat or what to put on; neither will they petition magistrates for tithes and augmentations.*

2. This is the maintenance we do allow the ministers of Christ:

They may eat of the milk of the flock which they keep and feed, and they may eat of the fruit of the vineyard of Christ Jesus, which they have planted, and which they labor in. But I say, as a free gift may they receive the fruits of their labors, not as a debt.

To this proposition I also find appended.—

They may supply their necessities from those whom they have begotten of the truth, and whom they labor among in life and doctrine, who are sheep of the fold and plants of the vineyard of Christ.

They may eat such things as are set before them in any house they may enter into.

They may supply their necessities, in food and raiment, as a free gift from those who are gathered out of the world, who are the church

*The statement of Edward Burrough, "that Christ's ministers take no thought for an outward maintenance, either what they shall eat or what they shall put on," cannot be accepted literally. It may be understood technically, maintenance being a technical term in the Anglican church. Or it may be allowed a wider latitude, as contrasted with those who "remove from one town to another for a better parsonage or place."

of Christ, over whom the ministers are made stewards. But not from the world may they receive any outward maintenance, by compulsion or by free gift.

Who are truly called ministers of Christ, are so far from forcing maintenance, that they will not make use of their power in taking what may be freely given them, for they will not make the gospel burthensome by any means.

3. Concerning compelling of maintenance. Let all ministers be maintained by such as approve of them and hear them, and partake of their labors. So the saints will maintain their ministers, and the world may maintain theirs, and every sort of people may maintain such ministers as labor for them, and none be forced to maintain such as they do approve of, nor none hindered from maintaining of such as they do approve of, be they true or false ministers. And this is reasonable.

That every man be left free to maintain whom he will, to give as he will and to whom he will.

That no man be compelled to give or hindered from giving to whom he pleaseth and what he pleaseth.

That every minister be paid by them to whom he doth minister.

Thus our brother continuously refers to the apostle Paul, but does not appear to transcend his authority. In summing up, he does indeed say what reason and experience teaches.

This would try the ministers; and who converted the most to God and gained the love of most people, they may receive a maintenance accordingly, by the free gift of the people.

This is manifestly what Samuel J. Levick has selected as the most salient point of Edward Burrough's paper, while seeming to ignore more essential matters. As an isolated sentence, it might seem ambiguous; but taken in connection with his whole book—with the discipline and with the usages of the Society—every doubt vanishes.

Society has always professed to exercise a care over its members, and to afford them assistance as their necessities may require. For a long series of years the query has been annually read and answered in all our Preparative and Monthly Meetings—

“Are poor Friends' necessities duly inspected and they relieved, or assisted in such business as they are capable of?”

In the Society of Friends, ministers are only members, and fall under the same general rule as others. Their ministerial duties form at least a portion of their business. If a day laborer or farmer, through sickness or misfortune, is unable, for a season, to conduct his affairs, he is entitled to the temporary assistance of his friends. Just so if an approved minister feels drawn to pay a visit in gospel love, whether far or near, and does not possess the means to accomplish it, and at the same time to provide for his family at home; it is the obvious duty of those who unite with his concern, to enable him to carry it out. This is very liable to occur among Friends, whoes

ministers are often poor, not having received large returns for their business transactions.

Abundant records show the care of Friends in this particular. Indeed, I well remember the time when the Western Quarterly Meeting maintained a fund for this especial purpose, with a standing committee to attend to its disbursement. The only reports received from the committee were of the exhaustion of the fund, and a request for its renewal. It was finally discontinued, from a fear that it was too freely used. It is, indeed, to be feared that both the ministers and the ministry have suffered far more from wealth, silk and broadcloth, than from poverty and rags.

Finally, if Samuel J. Levick will turn to page 439 of that self same book, whose authority he so highly esteems, he will find—

A Declaration to all the World of Our Faith and What we Believe, Who are Called Quakers.

Herein he may read:

We believe the gospel of Christ is the power of God unto salvation, and that it ought to be preached freely unto all people, and Christ to be held forth to all mankind, by the ministry sent by him.

And we believe this ministry is received by the gift of the Holy Ghost, and all they that receive it, are lawfully called to the ministry, and they may preach the gospel of Christ freely, as they have received it freely; and this ministry is not of man, but of God, and is made powerful to the conversion of sinners and to the bringing people to God, and to a knowledge of his ways.

And we do not believe that any man is a minister of Christ, without the gift of the Holy Ghost. Or that the gospel can be received by natural learning or education. And we believe such as preach for hire, and have hire for preaching, are not the lawful called ministers of the gospel of Christ; such as are proud and high-minded, and covetous men, who do not profit the people at all. Such as have run, and never were sent of Christ, who calleth by his spirit into the work of the ministry. and as every one hath received the gift of that, his spirit, so he may administer to others. (Q. E. D.)

E. MICHENER.

FROM LEVI K. BROWN.

GOSHEN, Lancaster co., Pa., 7th mo. 25th, 1882.

RESPECTED FRIEND—JOSEPH GIBBONS.—I have read with care the extract from the writings of that eminent servant of the Most High, Edward Burrough, on the subject of a paid ministry, submitted to thee by our valued friend, Samuel J. Levick, for publication, and feel to say I have full unity with the sentiments therein expressed.

I believe Friends have ever held the view that those who “have received the gift of the Holy Ghost,” and are anointed by the divine hand to go forth and preach the gospel of salvation, should be cared for, and provided with food and raiment if necessary, to enable these to fulfill the mission assigned them. Has this

not been the case in former generations, which scores of devoted men and women felt it to be their duty to sacrifice the comforts of home, the endearing ties of family and relationship, leaving their helpmates and children behind, trusting in that almighty arm of power for protection, they crossed the great ocean to carry the glad tidings of the gospel to foreign lands, and in many instances, after years of labor there, laid down their bodies in peace far from home and friends. Surely those were provided for, for many of them were not blessed with the treasures of earth.

Our excellent discipline provides that when any of our ministers are "concerned to travel in the service of the ministry, the meeting last engaged in deliberating on the subject, is to take due care that such be provided, if necessary, with suitable companions, and the needful accommodation for the comfortable accomplishment of the journey.

From some degree of experience, I am satisfied that there are many precious ministers up and down in our society, that are called and would go forth and visit the brethren, but they are seriously hampered—borne down under discouragements—they have not the means to pay the expenses necessary to be incurred at the present day, and what is the result? Meetings are neglected, truth suffers, our youth, not having attained to that state that can appreciate silent meetings, are scattered; they go elsewhere, and society mourns the condition of things.

Is it not, therefore, the duty of those members of Society who are blest with an abundance of this world's goods, but are not called to the work of the ministry, to provide the means for those in straightened circumstances that are? "There are diversities of gifts, but the same spirit"—"differences of administration, but the same Lord." Thus mutually laboring together, each in their allotted sphere, a blessing would be the result.

I am aware the Society of Friends do not depend exclusively on the letter; they have ever regarded the "inward light" as their great foundation principle. Nevertheless, the "preached word," when it emanates from the pure fountain, is a power that oft times reaches the heart and comforts the weary soul.

L. K. BROWN.

FROM BENJ. E. HOPKINS.

CINCINNATI, 7th mo. 29th. 1882.

JOSEPH GIBBONS—ESTEEMED FRIEND.—Thy favor enclosing a copy of the remarks of Samuel J. Levick, and the letter of Edward Burrough, were duly received.

Thou asks, "Is this acknowledged authority, and if so, has the Society of Friends any longer a testimony against a hireling ministry?"

In reply, I would state that the pure principles of Friends acknowledge no authority born of ecclesiastical dogmatism, nor the traditions of any society or body of men, but bow only to the voice of truth, which speaks as clearly and plainly to-day as it did in any of the ages of the past.

And the revolt of George Fox from the formalism and priestly authority of his day, was founded upon this great truth, that the mind of man should not be subservient to any human authority, nor be compelled to support and maintain the promulgation of any religious views, not in harmony with his own revelations of truth. Hence from the sufferings of those noble men came the acknowledgment of "liberty of conscience," and a "free gospel ministry," which Friends have ardently maintained, (in profession,) often with more zeal than knowledge, for a free gospel ministry does not imply that a person or any number of persons may not voluntarily give to any minister they esteem worthy a gift of any value they may deem right.

In the days of George Fox, William Penn, Edward Burrough, and those grand men and women who have added a halo of divine lustre to the historic pages of their time, they not only gave their own time to proclaiming "the glad tidings," but willingly spent their all in sending out the messengers they deemed worthy to advance the cause of truth. But mark, it was not a bargain and sale, but a free gift to those unable to bear the expenses of the journeys or ministrations they made. In those days of glory of the Society of Friends, the truth of Paul's declaration was recognized to be true, that all had gifts, differing in degree and kind, yet each freely giving out of their abundance, spiritual or material, for the mutual benefit, edification and advancement of all. The different gifts, like the different members of the body, tending to complete all the parts until the body became perfect through the perfect work of each member in his particular field of action.

We have the biblical instance of Paul, in 2d Corinthians, where, while ministering to them and boasting of being chargeable to no man, he yet openly proclaimed that because of their lack of inability to help him, he received the necessary aid from his brethren in Macedonia, evidently not from any demand made by him, but they, seeing his needs, freely ministered to them, so that he could justly "glory that he was chargeable to no man"—in the sense of hire. The apostles, Jesus himself, the early church, and, in fact, the churches of all ages, have always thrived so long as the followers contributed to their support, either voluntarily or involuntarily, and the moment this support is withdrawn, of necessity, the organization begins to decline and finally dies.

Now to maintain that we will not be compelled to support a ministry, even if in harmony with our own views, does not preclude us from willingly helping some minister or worker we deem worthy, and whom we wish to aid in advancing the good work we deem essential in society. He asks nothing, and we give, if deemed right. Both have ministered out of their ability, and the world is the better for it. Thus a free gospel ministry does not preclude voluntary donations, and herein the Society of Friends have erred most grievously. Justly fearing to encourage a paid ministry, they have withheld the helping hand, when many a

gifted man or woman, touched with the divine power, would have given glorious revelations of truth, to a people famishing for some word that would bring spiritual life.

And the Society has gone further than that; for while a free ministry was established to enable the ministering Friend to speak the truth without fear or favor, unbiased by the frown of the haughty, or fearful of the loss of salary, they have established a rigid censorship on speech, that absolutely precludes the liberty of conscience and freedom of speech a Friend's gallery is supposed to imply; hence the thinkers and speakers, who would not work in the traditional traces of an iron-bound discipline, have been driven out into the world, leaving the galleries justly chargeable with weakness and inefficiency; and now your paper, *THE JOURNAL and Intelligencer*, and the Society at large, mourn over the degeneracy of the ministry which they helped to destroy.

These are plain words, written in charity, but I have long felt that it was time the tale was told. We have become so accustomed to look for authority, and square everything to the discipline—so busy looking for the mote in our brother's eye—that we have entirely overlooked the beam in our own, and forgotten what manner of people we are.

We have, perhaps insensibly, crept into the orthodox idea that the moment we are born into the church, we become special policemen for deity, to attend to other people's business instead of our own, continually probing for heresy, or some breach of discipline, that we may show our zeal—I may say creaturely zeal, for it is born of the flesh, not of God—show our zeal in judging some brother, with perhaps five talents to our one, and ours rolled in the napkin at that.

As a sequence to all this, we have run off into all sorts of tangents; temperance societies, prison reform, prevention of cruelty to animals, peace societies, and kindred associations, all good in their way, but if they are a necessity, then the Society of Friends' mission, is ended, for our principles included all, and if we must supplement our work, then it is plain we have failed in our mission. The trouble is that we have, in a great measure, deserted our pure principles of truth to hang on the ragged edge of tradition. Let us judge of work by its results.

The world is full of churches and societies for reform, and yet they tell us crime and evil is on the increase, not so gross in form, but more general. Why? Because all these agencies simply work from the outside, circumscribe and not reform, often making hypocrites to add to, instead of substracting from the evil by outward professions of belief and practice. They do not reach the heart, because the centre of attack is not there, but all their energy is expended in work along the line of the exterior; hence, no reformation can take place, for remove the circumscribed barrier, and the pent up force breathes forth anew with redoubled violence.

If you want the water clear, purify the fountain. If you want man's actions upright,

and his character transfigured, touch the hidden springs of the heart until they respond to the appeals of divine love and sympathy, and reveal the divinity enshrined within. Jesus of Nazareth said he did not come to judge, but save the world, and one of the greatest glories of that wonderful life was that he drew all men unto him by love and sympathy, and condemned no man, for he knew that the spiritual life once awakened—the soul at home with God—the work was done—and, as with the apostles, it was necessary for him to go away, that all outward authority might be withdrawn from the repentant one, to make the reform complete. So with George Fox, born of the same divine spirit, his mission and the mission of all similarly baptized, was to call men home to the central truth of the spirit and power of God operating on the soul of man, which in proportion to his obedience, wrought its perfect work in the regeneration of the individual, and the strengthening of the bonds of the family and society. George Fox well knew that this was the end of his work, and that he could safely leave the convert there; for instance, when William Penn became convinced under his ministrations, he went to Fox in deep trouble about wearing his sword, a part of the dress of a person of his rank. Mark the wise reply; no attempt to proscribe, no dictation, no appeal to authority, but simply, "wear it until it drops off," knowing well that the deep conviction would do the work from principle—from the dictates of truth, which alone makes any action or reformation of any value or complete, and history tells us it quickly dropped off, and, as well known, he became a leader in the glorious work of reforming the world.

More than ever, the world needs the presentation of our principles. I often see in print, or hear the weak, self-satisfying remark, "our principles are going out into the world," as though that were any apology for our moribund condition, or that our work was finished. No, it has hardly begun, and when we escape from the cerements of the grave in which we have swathed ourselves, we will catch anew a glimpse of the beatific vision, revealing the grand possibilities that await our action, as we again bear aloft the standard of truth, and move forward in the revelations of truth that makes all men free, reaffirming liberty of conscience, a free gospel ministry, the continued immanency and presence of the divine spirit awaiting our acceptance, to lead us up the heights toward a still nobler life and a greater degree of perfection.

In this age of extravagance, of hollow pretense, pride and folly, of mad worship at the shrine of wealth and fashion, what is more pressingly needful than the promulgation of our principles of simplicity, moderation, plainness, and temperance in all things, even in religious zeal, in contrast to the fiery ardor which tends to destroy what it would fondly save, and when 30,000,000 dollars per annum are annually expended in this country alone to support a priesthood, who contribute little or nothing to the advancement of the world, it is indeed high

time to reaffirm our testimony to a free gospel ministry, and the continued revelation of truth to every obedient soul.

BENJAMIN E. HOPKINS.

FROM ANNA M. STARR.

RICHMOND, Ind., 7th mo. 31st, 1882,

Having carefully examined the extract thee sent me from the writings of Edward Burroughs, I am not prepared fully to unite with it, my testimony in favor of a free gospel ministry being very strong. Although raised in the Presbyterian church, and accustomed from early childhood to a paid ministry, I always felt a secret rebellion in my own mind against being paid in money for serving the Lord. The divinely called and anointed minister of the gospel is truly worthy of his hire, but his wages are always an increase in spiritual riches. The enlargement and opening of new truths with which to feed his flock, and this work brings sure wages and rich rewards.

In the growing light of the nineteenth century, there is no reason why a minister of the Society of Friends (however divinely gifted and loved and appreciated by his flock,) should be maintained by the church, provided he is healthy, industrious, and able to support himself and family in comfort, and have means with which to travel as concerns may open to visit other flocks. Should ill health or business reverses reduce the financial condition of any minister so that they are in need, we have no testimony against their receiving any voluntary assistance from those who love them in the truth.

To receive material support for spiritual labor is dangerous, and often times corrupts unconsciously. Let us look forward and not backward. Edward Burroughs's position was certainly a great growth from his early instructions, and in worthy imitation, let us advance and not retreat, freely dispensing of the light and love which we freely receive. Thus and thus only can we become fruitful branches of Christ the true vine.

ANNA M. STARR.

FROM J. W. P.

CHICAGO, 8th mo. 1st, 1882.

JOSEPH GIBBONS—ESTEEMED FRIENDS.—Thy note of the 24th ultimo came duly to hand with its enclosures, but I have not had opportunity before to reply. I am glad the subject of gospel ministry has been brought before us, as it has by the remarks of our friend, Samuel J. Levick, as reported in THE JOURNAL.

There is perhaps no testimony of vital importance less clearly understood than this, nor one more generally violated by the larger part of our membership, if it is a testimony against attendance upon or countenance of a salaried ministry. I think there is little doubt that the current of thought and custom among us upon the part of those who desired to uphold this testimony during the last half century, has been clearly opposed to the views set forth by Edward Burroughs as being founded in and allowed

by the truth. That this proves him incorrect is not to my mind a fair assumption, while the steady decline of our membership in proportion to the growth in the population and of perception of truth, seems to prove that our faith upon this and other vital points has not been an invigorating, seed-sowing and fruit-growing faith, such as truth should always inspire. While believing that we have held a traditional and falsely interpreted faith on this testimony, I do not feel prepared to acknowledge that a stationed and salaried ministry is a type of the purest and most Christ-like ministry, or that it would be in accordance with the clearer views of our Society, either early or late. There is, I believe a truth vital to pure Christianity in this testimony of ours, and I sincerely hope those who have been most troubled and thoughtful regarding it, will freely give their best thoughts and convictions in entire willingness that differing and opposing views may have equal place before us, each without any other purpose than to investigate without traditional or other prejudice and re-establish the testimony upon a solid and safe foundation, with application suited to the condition and needs of the present generation.

If it seems possible at a later date to do so, and others do not more satisfactorily cover the principles that seem to me involved, I am willing in response to thy request, to add my mite to this investigation in a paper touching upon the qualifications and limitations of a gospel ministry. Thy friend, J. W. P.

FROM J. W. P.

CHICAGO, 8th mo 21st, 1882.

A valuable ministry may consist in teaching the moral duties as developed by experience and reflection, in educating the intellect and conscience in moral truth, and stimulating the hearers to higher and purer purposes with reference to all social obligations. Qualifications for this ministry appear to me to rest in intellectual perception of truth, power to impart and make truths clear to the minds of others, joined to such integrity of purpose and conviction with the speaker, as will give him sufficient power over an audience to impress them with a sense of their need for and duty to heed these truths. To reach the higher type of this ministry requires natural ability, strengthened and sustained by continued study such as would be included in a thorough course of ethics or moral philosophy, Bible study and other history of religious experiences, and of human nature. Under a sense of duty, a person may feel impelled to qualify himself for this ministry. May give up hope of worldly honor and emoluments, and devote himself to the duty of imparting truth and lifting his fellowmen upward into a better recognition of good and evil.

I believe our society in its early days did not have a testimony against such ministry, even when embarrassed by a salary, nor that princi-

ple requires us to do so now, further than to hold up to view a still better ministry.

These ministers may rightly feel that both as a means to an end and as justice, a return is due in the form of a salary, wherefrom to supply the necessities of their families and themselves. Those who wish this ministry, and require the full time and attention of the ministers, owe him compensation in proportion to the value of equal ability and usefulness in other branches of intellectual labor, or in accordance with the law of supply and demand.

Doubtless the service of this ministry is at times under the baptizing power of the Holy Spirit, and in forgetfulness of all compensation, words of convicting power reach the witness for truth in the hearts of the hearers.

An almost ideal minister of this class is said to have replied to the question whether he prepared his sermons during the week, in substance as follows: "I generally decide upon my subject and get my historical and other statements verified and mentally arranged beforehand, but if somewhere in my sermon I do not forget all this and speak from the fresh impulses and fullness of the heart, I am not satisfied, and do not feel that I have delivered a gospel sermon."

Our Society has always professed to have a testimony in favor of a free gospel ministry such as this minister craved, a spiritual ministry resting upon divine qualification, such as we mean when we speak of it as a divine gift, and the sermon as being in the baptizing power of the Holy Spirit. This ministry rests in the perception by our spiritual nature of a law that is above and not of the law of matter, a law that is revealed primarily to the heart or spirit in man, and brings a sense or realization of abstract truth to our spiritual nature, and though it be to our intellectual nature, such truth as pertains to spiritual perception as distinct from intellectual law, and is applied to human needs not only in view of present or perishable matter, but also with reference to that which is eternal, and on which all laws pertaining to our best relationship to one another and to God, must rest. "But God hath revealed them unto us by his spirit. For the spirit searcheth all things, yea, the deep things of God." 1 Corinthians, 2 chap., 10 v.

Under the revelations of the divine mind or spirit, the minister is enabled to see the value and the application of these higher laws to human life and conduct, and bring the physical and intellectual natures under the government of the divine nature, which is enlightened by the best wisdom, or God's wisdom.

The simple-minded, the one-talented, may receive this gift of ministry, and comprehend truths of higher import than can be reasoned out without its aid. It brings to them comfort, assurance and peace, and enables them at times to speak truths with a convicting power that is not turned aside by the ungrammatical and illogical phrases in which they are clothed. Yet the value of this ministry is greatly enhanced by education, that develops the intellectual powers, gives understanding, and increases

knowledge. It is as the five or ten talents compared to the one—more valuable to the Master's cause, when used in his service, and kept in its proper place at the instrument or servant of the spirit, and does not dim this inward or divine light, that reveals the higher truths and their application to human needs. True spiritual ministers are imbued with the yearning, self-sacrificing spirit of Jesus, the Christ-spirit that gives itself and asks nothing in return, but the acceptance of the proffered love and light. They shrink from thought of money, pay or anything that clouds the pure love that looks not to self-gain. If they receive money, as they may and often should, it is as a means to enable them to do more and better service than could be done without it; it comes to such as a brother's or the church's share in the good work, and cheers as well as helps, but the moment it begins to destroy this sense of brotherhood and assumes the form of balancing recompense, it offends the finer or spiritual sense and becomes repulsive. As a society, it seems to me that we have long been very derelict at this point, in not sharing in these burdens in the spirit that animates the minister when truly called to service, and out of our abundant means supply not only the mere expense of travel, but also put the minister's mind at ease regarding the comfort of his family during such time, let it be long or short, as he is earnestly engaged in true ministry, arousing the hearts, convicting the consciences of the people and spreading the principles among them that we profess to believe more important than all perishable things—our money included. The world needs this spiritual ministry; in it is our hope for the extinction of the hiring ministry—the ministry that loves the pay rather than the flock. In behalf of this ministry George Fox, Edward Burrough and the spiritually-awakened, down to the present time, have steadily borne testimony, while they have an equally clear testimony against that which Edward Burrough denounces, and which makes the ministerial office a business profession and the gospel an article of merchandise; the profession to be abandoned and the gospel withheld when its sale ceases to feed the vanity or the avarice of the giver.

J. W. P.

FROM H. A. P.

CHICAGO, 8th mo. 24th, 1882.

JOSEPH GIBBONS—EDITOR JOURNAL.—As I have for some years felt a freedom to attend occasionally upon the ministry of other denominations, I have found that it has consisted of two kinds, viz.: ministry to the mind, and ministry to the heart. The former is the result of labor and time and outlay of money.

This may properly be paid for as any other instruction.

The ministry to the souls of men comes because the heart or the minister feels the divine call. This is independent of money. I have heard what seemed to me to be the gospel from men who were maintained, and I

have heard what did not seem to be the gospel from those who were not paid. So I conclude that to those who are truly consecrated, the question of money is secondary. I would judge all ministry therefore by its spiritual evidence.

The fruit of much of the paid ministry proves itself, results justifying it. Good does not begot evil, nor *vice-versa*.

I have no objection to a minister being supported by those who approve him, while he is engaged in the ministry. I do object to his preaching what is not the gospel, and calling it that, whether he is supported in it or not.

Sincerely, H. A. P.

FROM ELIZABETH W. SMITH.

WILMINGTON, Del., 7th mo. 30th, 1882.

JOSEPH GIBBONS—RESPECTED FRIEND.—Thy letter of —, asking my views upon a free gospel ministry is received. In reply I have little to express, as my opinion is very primitive and democratic.

Edward Burrough, two centuries and a half since, nobly protested against the enforced payment of tithes levied against the people, regardless alike of their religious views, or their ability to sustain such a tax upon their income, for the support of the clergy, the established church of England. He denounced this as unjust and cruel, and in so much was greatly in advance of the times, but it sounds oddly enough in this day of spiritual enlightenment, to hear him on "maintenance" say: "And who converted the most to God and gained the love of most people, and if they wrought well, they may receive a maintenance according to the free gift of the people." And further, "let all ministers be maintained by such as approve of them, and hear them and partake of their labor, but let none be forced to maintain such as they do not approve, nor none hindered from maintaining such as they do approve of."

This protest against a compelled maintenance was a great and bold departure from established custom and law at that time. Our religious Society ever clings with great tenacity to the doctrine of the inner light, that spark of divinity which exists in every soul, and which is the answering witness to the Christ spirit, or the power of God revealed.

Accepting then, this view of a spiritual guide and counselor, this immediate inspiration, none really need a minister or worker on their behalf. The utmost a ministering spirit can do for his brother man, is to encourage and strengthen the penitent seeker after divine favor, and help him help himself. No man can give to God a ransom for his brother. Each one must work out his own soul's salvation, and win his own place in the Father's mansion.

If any member of our fold has received divine instruction other than that which is only for his own private benefit, the gift is divine, and the service should neither be bought nor sold, but should be faithfully and cheerfully performed without any idea of reward from

man, freely, "without money and without price." Such words fitly spoken by the true ambassador of God, always announce the power from whence they come, and are always welcome.

Very truly thy friend,

ELIZABETH W. SMITH.

FROM JESSE HOLMES.

LINCOLN, Nebraska,

EDITOR JOURNAL.—I observed in THE JOURNAL an allusion to some remarks of Samuel J. Leveck on the subject of the testimony of Friends in reference to a paid ministry.

I have been led to review the history of that testimony. I have often observed that, when we cease to look at things rationally, and are concerned about the traditions of the past, that we are apt to be led into many inconsistencies, and often adopt sentiments and dogmas altogether at variance with fundamental truths.

From what I have learned of the drift of these remarks, I am certainly very much in sympathy with him. While I would and always have been averse to a ministry divested of divine authority, or entered on from mercenary motives, I am equally opposed to that sordid characteristic so prevalent among many members of the Society of Friends, that prevents any active humanitarian efforts. This matter of giving is very much the result of habit and education.

I have often thought that it was and is a misfortune to the Society of Friends, that the organization was so cheap. That which costs us something is much more highly prized than that which is had only for the asking. The sustenance of the various religious organizations costs a good deal of money, calls every member more or less into active service, and compels all to contribute pretty liberally in proportion to their ability.

This compels more or less thought in this direction, and tends much to educate people in the habit of giving. This so far is good. I would encourage all, however, to a more rational enquiry into the real value of that for which money is used.

I think our society has sustained a loss from an irrational fear, that in contributing for the relief and support of those who find it a duty to give up to labor for the spread of gospel truth, they would not be sustaining the testimony against a paid ministry. As I understand it, Friends did not originally have any testimony against a paid ministry, but against a hireling or mercenary ministry. I feel that when a Friend only in comfortable circumstances, or below that point in condition has a concern to travel abroad, the meeting setting him at liberty should provide means for his or her expenses, and carefully look after the wants of the family at home.

If the minister is at home, and only attending his home meeting, he can by some useful industry provide for the wants of his family. But it does seem to me not only unbrotherly, but unkind, to require that he should spend his little substance and endanger the safety and

happiness of his family, when the cause in which he is enlisted is supposed to be equally dear to all his fellow members. And the very fact that the meeting has set him at liberty, is saying they endorse, not only his ministry, but the special mission on which he is about to enter, and hence the mission is not only his, but also theirs, and as far as possible the privations and expenses should be equally borne.

While I do not endorse a mercenary ministry, I think these subjects need reflection, and I believe there is a medium to be found when truth and right will not be sacrificed.

JESSE HOLMES.

FROM A WESTERN FRIEND.

RICHMOND, Ind., 8th mo., 1882.

EDITOR JOURNAL,—I feel instructed and gratified to have the opportunity, through the columns of THE JOURNAL, to learn the views of various Friends on the subject of a paid ministry, (the word paid or remunerated to the writer seems more appropriate than the word hiring.) The position, as set forth by S. J. Levick when the sixth query was in consideration in last Philadelphia Yearly Meeting relative to a hiring ministry, as understood by him, that Friends, as a religious Society, have no testimony against a hiring ministry, affirming only a compulsory support of a ministry they do not approve, and for proof of his assertion, he produced the testimony of Edward Burrough. In these remarks he says he copied verbatim from Burrough's writings, over two hundred years ago, at a time the Society of Friends had no organization or testimonies to bear to the world relative to a hiring ministry.

Edward Burrough's remarks, there set forth, however obscure they may be, by the multiplicity of words, as most early Friends' writings are that they need interpreting to be comprehended by Friends of this enlightened century; but be that as it may, these remarks can only be construed to apply to the then existing state of society in England, as dissenters from the established church, commonly known as the Church of England, were compelled to pay for the support of that church; hence, from the standpoint of the writer, Edward Burrough's production, however applicable it may have been for the commonwealth of England at that day, is not authority or a defense for Friends of Philadelphia Yearly Meeting or any other Friends' Yearly Meetings in America. I again say I am rather gratified that S. J. Levick has sprung the question at the time he did, that Friends generally, as well as other religious professors, may understand the Society of Friends' position in regard to a paid ministry, since our republic has granted no forced maintenance in support of any ministry. The world should know that the Society of Friends have attained a higher ground than other Christian professors in their testimonies against a salaried ministry, however voluntary it may be to maintain such. Having had nearly a life's acquaintance with the usages of Friends on the

subject under review, I have ever found them to have a testimony against a paid ministry, but they have ever had a care if any of their approved ministers considered it to be their duty to travel in the service of truth, (their necessities were inquired into to perform the service.) I was reminded in my youth of a ministering Friend borrowing a hundred dollars to enable him to perform an extended journey that he might not be chargeable to any. When he returned he paid back the money by earning it by days' work. In the forenoon of this century the case mentioned may not have been an isolated one. Many ministering Friends were scrupulous with regard to receiving money to bear traveling expenses. An eminent minister among Friends was traveling in company with some salaried ministers when the subject came up of the salaries they were getting, as being too meagre. The Friend minister was appealed to—if he would preach for what he was receiving. His reply was, "I would not."

The various responses to the editor's request, with but few exceptions, have been forcibly and logically given, and should go forth to the general reader.

A word further. S. J. Levick has failed to define his position as his fellow-members have his eulogy of Edward Burrough, and his subterfuge behind the production of Edward Burrough may not satisfy the inquiring minds now enlisted in the cause. Query—Does S. J. Levick leave us to infer that he has no testimony against a paid ministry? It would seem so.

A WESTERN FRIEND.

FROM JOHN J. CORNELL.

MENDON CENTRE, N. Y., 7th mo. 30th, 1882.

JOSEPH GIBBONS — ESTEEMED FRIEND,—Thine of the 24th inst. with the enclosed article reached me to-day, and I have given the said article a careful perusal, and may say that while the letter of E. Burrough may reflect the views extant among early Friends, I do not think it is in accordance with the general idea entertained by our branch of Friends at the present day. It would not to me be strange that when our early Friends came out of the established church, that some of the ideas learned therein should still have remained with them, and hence, that E. Burrough should think that a minister might be maintained by such as approved him, without being compelled to do so but by their free gift. And as I do not feel that all of divine truth was revealed to our early Friends, or that all might be required of them as a Society, was there unfolded. I cannot accept the idea of any one or more of them, or the practices they thought right for them, to be authority for me. Hence, in relation to the testimony of the Society against a hiring ministry, I have my own view of what is required of me, and by that view I only can be governed, and that is this.

I do not believe that it is ever necessary that a minister of the gospel of Christ should be so wholly occupied with such a service as to be

dependent upon those unto whom he may minister for his support or maintenance. But should a minister, either from outward circumstances or for want of the needful ability and business capacity, stand in need of assistance, either for his own support or to travel in the work of the ministry, I hold it to be the duty of his or her fellow members, when they become satisfied that he or she is properly occupying a God-given gift, to assist them for the time being to perform such service as they deem to be required, which service those who aid feel to approve.

But for a minister to feel, because of having such a gift that their whole time should be so occupied with it as to preclude the entering upon secular employment to a sufficient degree to obtain a necessary livelihood for themselves and family, I believe to be inconsistent with the requirements of a free gospel ministry, and I think it will be very seldom that the Lord will so require the time of his servants to be occupied.

In the testimony for a free gospel ministry such as we profess to bear to the world, we recognize the fact that God is the teacher of his people himself, and that the nature of the duty required of the minister is only to recommend to this all-wise and all powerful teacher and guide, and hence he will not require his servants to neglect other laws he has imposed on our being to provide for the needs of the physical life.

While I have been pained when hearing such strong language used in denunciation of a paid ministry. I have been equally pained when I hear anything which tends to lessen our testimony that the gospel should be free, untrammelled by any prospect of a reward from man in the way of maintenance or support, under circumstances other than those I have already alluded to. Affectionately thy friend,

JOHN J. CORNELL.

FROM MARY G. SMITH.

HOLDER, 8th mo., 1882.

HAVE WE A TESTIMONY AGAINST A HIRELING MINISTRY?

The various articles in THE JOURNAL on this question have revived the subject which has been frequently presented to my mind for consideration. Why have we a testimony against a hired or paid ministry? First, we hold that man cannot confer a qualification for the ministry of the gospel of Jesus Christ; that it consists in the knowledge of spiritual things, the power of the Holy Ghost, and that we must constantly seek of God for ability to open up the correct truths, so as to elicit the interest of the hearer, and set in motion the hidden workings of truth.

Secondly, we believe that the receiving of a salary as a minister does not agree with the gospel, which is free; therefore it is dangerous to the advancement of true righteousness, as it is a temptation to those who are not firmly built upon the rock of Christ, the spiritual light of God to us, and

often a detriment to the established minister. Therefore, as the divine spirit can alone qualify a minister, and we accept and acknowledge the evidence of the holy anointing, and that this can all be felt and approved while our hands are employed in physical labor. We do not discard the aid of a good literary education for delivery, a pure physical atmosphere to think, and a sufficient relaxation from arduous toil to render the mind clear and perceptive of duty. The most able ministers of our Society have been men and women of steady, active employment, fulfilling the injunction of Paul to labor with their hands, so as to not be beholden to any. Still, if our ministers are called of the poorer class, we need not withhold the hand of charity just because they are ministers and that we have a testimony against a paid ministry. But this is a weighty subject, and one that requires great caution to move properly and to endeavor to establish a criterion by the writings of our ancient Friends, might centre in a great diversity of opinions or sentiments, as it is improbable that we would understand them alike. Whilst George Fox instituted a discipline with a code of rules and regulations for the Society, he did not lay them down as infallible laws, but left them as lasting injunctions to "mind the light," not the light of his letter, but the illumination of the same spiritual essence in our soul life that had opened up the knowledge of divine truth in his soul, and which remains to be a guide to all who seek to know the true light, and thus may we become the children of the light.

I don't doubt but that there have been some poor ministers and many humble servants of the Lord, that have been hindered in their work by their limited circumstances, yet it is a delicate matter to assist such in a way to benefit the cause, and not do them an injury. Human nature is weak, and it requires a wise prudence to extend the hand of charity in such cases. If we are embued with that spirit which constitutes a true Friend, we shall not let any of our members, either ministers or others, suffer for the essential requirements of nature, nor in the performance of duties to the society, that the cause may not sustain a serious loss by their limited means. But it does seem clear to me that it is a vital testimony that we hold to a free gospel ministry, making no discrimination between one who declares the truth of the spiritual light and knowledge to his fellowmen and they who silently bear the burdens of the church offices. Let all work as with one mind, that in all God may be glorified. For from him comes all wisdom, and they who seek have the promise that they shall obtain liberty, yet often this knowledge is very much of a cross to our own natural desires, but as we feel this birth to have been quickened by this perceptive knowledge, we will endeavor to bear the cross and act our part in all things, but all our work requires great watchfulness that we do not create a precedent that will become a stumbling stone and rock of offense to the deep inlaid principles of the society of Friends.

May I not be considered presuming too much when I ask a thoughtful consideration of our principles and testimonies, that they be examined by the well-spring of the Christ in our own soul life, that we may understand the vital truths of our society and there will follow a uniting of spirit even though there has to be a submission of our own wills. All the writings of Friends have in them the one deep leading thought, to teach us to look individually to the inner life, this spiritual source, this God-revealing principle as the only way to the knowledge of life and truth. I do not desire to be thought to undervalue any of our worthy predecessors, nor our elder brothers and sisters of the present day, but to ask us to look beyond them up to the day-star that led them and taught them. If we do not, we shall run into creeds, traditions and lifeless formalities which will result in a spiritual death to us. I have only written the simple truths as they are opened to my mind and if they meet the witness for truth in another child's soul, all is well.

I remain your sister in love,
MARY G. SMITH.

FROM J. M. T. JR.

The article from E. Burrough's works sent me, and since published in THE JOURNAL, is a clear statement of the principles of Friends on the subject of a "hiring ministry," which is a different thing from a "free gospel ministry," into which some of the present day are endeavoring to pervert it. E. Burrough was a prominent figure in the early Society whilst he lived, both in the ministry, as well as by writing as otherwise, defending and advocating the principles which were recognized amongst Friends; the testimony of George Fox, F. Howgill and others prove this.

It will be noticed that E. Burrough says, as "a free gift may they receive the fruits of their labors, and not as a debt," and "they may eat such things as are set before them, in any house which they enter into which is worthy, and they may supply their necessities in food and raiment, as a free gift from those who are gathered out of the world, who are the church of Christ, over whom the ministers are made stewards to watch over them, to exhort them, to instruct them and to edify them, but not from the world which continues in unbelief, and disobedience to the gospel, may they receive any maintenance, by compulsion or by a free gift, neither may they receive great sums of money by the year, or tythes or other offerings, to maintain themselves and their families in pride, and idleness, and lust, and excess, and superfluity in meats and apparel.

Such a maintenance, if by free gift, much less by force, is not allowed by Christ and his saints, but is the maintenance of anti-Christian teachers, which were never sent of Christ," etc.

In other words, the true Christian minister is so fully devoted to the cause of his divine master, that he is not concerned about his maintenance, trusting that the Lord will pro-

vide all things necessary, and if the divine requisition should occupy his time so fully as to prevent his own manual labor, there will be that feeling aroused in and amongst those who sympathize with or have been blessed by his gospel labors, to minister unto his necessities and that of his family, not by giving a salary or by compulsion, but voluntarily and freely.

Francis Howgill, in his "Great Case of Tythes Reviewed," (see F. Howgill's works, page 560,) speaking of Christ and the disciples whom he sent out, says: "Though they were sent out as sheep among wolves, yet they preached the word of the kingdom freely, and turned people to Christ, the new and living way, whereby their hearts were opened to minister unto them, which served for their necessity in the work of the gospel; they did not desire or require any stipend, salary, augmentation or settled maintenance, but were ministered unto them only by them who had believed their report, and were made partakers of spiritual things; they never complained of want, nor never had any cause, nor did not give over preaching of the gospel because they had not settled maintenance, like our latter generation of priests, who, if their maintenance do cease, their gospel ceaseth, which demonstrates only they minister for hire and filthy lucre, and so are out of the apostles' doctrine and practice, etc."

On page 561, alluding to the churches at Antioch, Galatia and Corinth, the apostles ordained that "weekly offering should be made for the saints by every man according to the ability of his estate," and in this way "the poor were relieved, and other necessary services supplied in the church of God."

He further states: "The next age monthly offerings were made or given among the saints, and used "according to the necessity of the saints, for propagating of Christianity, as the maintenance for the brethren in their travels for the service of God, feeding, clothing and burying their poor brethren, relieving of widows and orphans, etc.;" but it was a free gift. Tertullian said: "No man is to be forced, but what as he confers of his own accord."

On page 587, same treatise, Francis Howgill writes: "Unto all which I answer, that they which do believe and have received spiritual things indeed, that they are enjoined by the doctrine of Christ and of his apostles, and not only so, but even from natural things all that believe are largely taught their duty therein, to distribute and communicate freely unto them who labor in word and doctrine, and are sent out in the work of the Lord, that they be comfortably provided for by them that are partakers of heavenly and spiritual things from the Lord as to go on in the warfare of the Lord, and to plant in the vineyard of the Lord; yea, and it is agreed that the ministers of Christ did not do these things at their own charge; but if they might not be muzzled that tread out the corn, yet they may be muzzled that tread out no corn, but run ramping through the Lord's fields and spoil the corn, these ought to be muzzled."

Further, "every man is the sole owner of his own labor and possession, yet ought every one freely to glorify God with his substance and to communicate to him that teacheth in all good things needful, and such sacrifice God doth well accept."

George Fox, in 1658, addressed the Protector and Parliament, in which he says: "As for the maintenance and means of ministers, leave that to the people, and see if the preaching of that will so open the hearts of the people as to lay down their possessions at the feet of ministers, and so let a man plant a vineyard before he eat of the fruit of it. Let him get a flock before he eat of the milk. So thou shalt not muzzle the mouth of the ox that treadeth out the corn. Then the ox may eat, and they that preach the gospel may live of the gospel. Now establishing of maintenance for ministry, and giving them a set maintenance, and they taking it by compulsion by an outward law, this is never likely to open the hearts of people, nor ever likely to bring men to 'live of the gospel,' when they have a set maintenance set them."

Early Friends acted on this idea, and there is evidence in the Swarthmore papers and other authorities, quoted in Barclay's "Inner Life of the Religious Societies of the Commonwealth," to show that a liberal amount of funds were raised and expended for that purpose.

"Elizabeth Cowert is furnished for the going into the South with a waistcoat and petticoat of an expensive character, costing no less than 19s. 2d.; W. Simpson, a Bible, 7s. 6d.; W. Simpson, a Bible, 3s. 6d." In 1657, John Stubbs writes Margaret Fell: "The charge by post hath and doth sometimes stay me; I would not make the pure truth unnecessarily chargeable," showing these expenses were paid from a common fund. In 1658 the expenditure was so large as to cause "general opposition," but later, J. Miller writes Margaret Fell, "Some who opposed the collection are now better satisfied."

Francis Howgill and Edward Burrough would seem to have had charge of the funds in London and vicinity, for Francis Howgill writes Margaret Fell: "I shall take care for the supplyment of Friends in these parts, and truly I fear lest the burden should be heavy on the North, for the charge is great and our camp great." "The gathered congregations" in the city "lose their numbers so fast they know not what to do."

In "Letters of Early Friends," page 85, the following appears: "If any ministers want, our friends F. and E. (i. e. Francis and Edward) will supply them; the charge truly is great, but our desire is to make it as easy as possibly we can."

E. Burrough, whose peculiar gift was to "thunder against sin and iniquity," and Francis Howgill, commenced preaching in London in 1654, and were equal to the emergency. Francis Howgill writes M. Fell in First month, 1656: "We have about 20 meetings a week." Fox, Cann, Audland, Hulberthorne, Alex. Parker and Jas. Naylor supplemented their

labors, and it is computed that in 1878 there were about 10,000 members belonging to the meetings in London.

At that time it was rather regarded as essential for a true gospel minister to travel for the promotion of truth. J. Naylor, in "Quakers' Catechism," affirmed that Baxter was not a true minister, because he did not travel, and G. Keith, in reference to the Presbyterians and Independents of New England, says that if they have received a commission, (Mat. 28,) "ye are very unfaithful unto it." They go, he says, into a house or town, and there teach "a few that come to hear you." "So did not the apostles, but traveled from place to place and from one nation, city and country to another, but so do not ye."

T. Pollard, an Independent minister, says: "And to you, Farnsworth, and the rest that walk up and down and live idly, without a calling, if you would observe the Scripture for a rule, you would see what Paul saith; 'If any would not work, neither should he eat.'"

And there is further evidence given in Barclay's "Inner Life," that George Fox and the morning meeting exercised an influence in sending or advising ministering Friends where their services were needed.

The engrafting of quietistic notions upon the energetic Quaker stock, has had a disastrous effect upon the Society, until now we hear of Friends' testimony to "silent meetings," and that ministers should not go to other meetings without a "special call."

Friends have no testimony to silent meetings, for, as the late George Truman has often said in our business gatherings, "the Society of Friends never were gathered around silent meetings," and until we come back to the olden ideas, and are willing to aid liberally in supporting the labors of living gospel ministers, our Society must continue to decline.

Neither is it necessary for our ministers to wait until a "wo" is pronounced against them; such action shows a rebellious spirit, and never was in harmony with early Quakerism. They endeavored to dwell so near the divine life as to be always ready when the summons came for duty. It is said that William Penn on some occasions commenced preaching before reaching his seat after entering a meeting house.

The text we so often hear quoted in our religious meetings, for sitting in silence in order for worship, does not inculcate such an idea; for as the late Lucretia Mott used to say, it meant an active life of usefulness. They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles—(did any one ever hear of birds mounting up and yet keeping still,) they shall run, (running means motion,) and not be weary; and they shall walk (which requires activity of limbs,) and not faint.

Friends always held to meeting in silence, as a condition more suited to withdraw the mind from outward things, and center it upon those which were divine, in which state it can commune in spirit with the divine Author, but

when he bids unto utterance, whether it be exhortation, prayer or singing, obedience should be promptly given, and if we were more faithful few of our meetings would be silent, and all of them would be love feasts.

Quietism may suit certain conditions, but had no identity with the zeal and activity of early Friends.

Our discipline advises care to aid those going on religious service when necessary, but how is it carried out. Early Friends encouraged economy in living, and the result has been the accumulating of wealth; but as a prominent Friend not long since remarked in substance, they did not see the danger of the other extreme, to guard against closeness, and hence the opposition so often made to meeting expenditures.

The golden coin has rested on our souls so long as to become imbedded into them, and we can see the Lord's fields of service needing laborers, but have no willingness to go ourselves therein, nor to assist others to do so.

Hence a minister may feel a concern but lacking the means, and knowing the feeling with too many, may remain at home when he should be abroad doing the Lord's work. I could mention the name of one whom it would be universally admitted, would be very serviceable in spreading the principles of truth as Friends understand them, but he is poor, and has a family dependent on him, and hence outside his own Yearly Meeting, his labors have not been extensive. On one occasion, feeling a requisition of duty, he obtained a minute of the unity of Friends with his concern, but as I have understood, no steps were taken to provide for his expenses, and he would not manifest a want of confidence in the almighty Father's ability to promote for his wants, by asking for assistance.

Seeing no other way, he sold a cow to raise the means to defray his expenses, which Friends hearing of, then came to his relief, as they should have done at the start.

The late George Truman, than whom no one was more opposed to an hiring ministry, stated in one of our business meetings that when Nicholas Wain obtained a minute for religious service in England, he remarked that "of course my expenses must be (or should be) paid, for if I do not, my poorer brother will not accept of such assistance, and it is not for me to be a stumbling block in his way."

Nicholas Wain was a wealthy man, and could bear his own expenses, but he was not speaking because he wished to save money; that was not his character, but he looked at the principle, and was willing to humiliate himself to carry it out, for it must have been indeed an humbling dispensation for a man of his high tone of character, to be dependent on the bounty of others. The principle which he here enunciated, is one that should hold good in all cases. When a concern of a minister is sanctioned by a meeting, it is henceforth the concern of the meeting itself, and it should aid both in supplying a companion and paying all necessary expenses, whether the in-

dividual be rich or poor, for with our democratic system, Friends should make no distinctions.

In my own opinion, the cause of a hiring ministry is much more strengthened by the mawkish feeling displayed by so many, in their semi-apologies for those who preach for hire and divine for money.

How many amongst us from whom we should expect better things, repudiate the term "hiring," and if possible, insist on its being struck from our Society phraseology, thus thrusting aside the testimony of our Society against a "hiring ministry." We will never convince men of evil by glossing it over.

I would say a word here in reference to G. S. T.'s communication in the *Intelligencer* on the subject of this article, in substance that E. Burrough and others of that early day had not progressed far enough to be accepted as authority. Those who were the pioneers in calling together our body, certainly should be supposed to know on what principles it was based, and are much more to be relied on, than those who have "progressed," as we are told, in more modern times.

Quietistic notions, ideas of Ranter origin, methods of Keithian descent, have been engrafted on our pure stock, and it is a matter of doubt, whether if George Fox, William Penn, and other ancient worthies were restored to mortality, they would be received as brethren in unity, or whether our hearts, if not the gates of our meeting houses, would not be barred against the utterance of the plain unvarnished truth, spoken in the blunt way, without any effort to make the dose more palatable, which was their wont when in the flesh.

The more we go back to those early days as guides, the better we will see the excrescences which have been added, and which have impeded our progress.

"Remove not the ancient land-marks."

J. M. T., Jr.

FROM THOS. H. SPEAKMAN.

PHILADELPHIA, 8th mo. 19th, 1882.

SAMUEL J. LEVICK AND A PAID MINISTRY.

EDITOR JOURNAL.—Thy invitation to give my views on this subject was duly received some weeks since, and would have been responded to sooner, but finding the same request had been made of a number of others, I feared there would be undue repetition, and therefore waited till now. I am rather surprised that in the communications that have appeared, there is so little of actual dissent from the extraordinary views as they appear to me, expressed in our late Yearly Meeting, that gave rise to the correspondence. I believe it is best to speak plainly and honestly what we think, and more, that it is a duty to do so, for by this, truth is most effectively promoted. Plain speaking, I regard as not in the least degree inconsistent with the love, charity and forbearance we should all feel toward each other. We are all liable at times to fall into error, and if those who plainly see it do not

when it comes in their way, plainly though kindly tell us of it, they fail to do what they might for our good and the cause of truth and right, and therefore fail in their duty.

There certainly ought not to be, at this day, any controversy or misunderstanding as to what are the accepted views of Friends on the subject of a paid ministry. That Friends in the ministry may receive help from their meetings or fellow members, to relieve themselves or families from loss or suffering from expenses incurred, or temporary neglect of their usual avocations on account of their religious services, is not to be questioned. And it is equally clear that meetings sanctioning the services of ministering Friends away from home, are bound to see that they are suitably provided with companions, and relieved from any pecuniary outlay that they may not be comfortably able to bear.

A quotation from Samuel M. Janney's history, Vol. I, page 470, on this point will be both pertinent and interesting. He says:

"Although it was an acknowledged principle among early Friends that nothing in the nature of a compensation or salary for preaching should be received by ministers of the gospel, yet those who went forth in that service, with the approbation of the meeting to which they belonged, if not able to defray their own expenses without injury to their families, were supplied with funds sufficient for their wants. There being at that time many ministers traveling in foreign countries, considerable sums were required to aid them in the work. By direction of a general meeting held at Skipton in 1658, a subscription for this purpose was opened among Friends, which resulted in the collection of £443, ss. 5d.

"When we consider the value of money at that day, and the circumstances of Friends, many of whom were impoverished by persecution, this collection indicates great liberality. It must be borne in mind that even those ministers who were in indigent circumstances when at home and able to pursue their temporal avocations, maintained themselves by the labor of their own hands, in accordance with the example of the apostles and primitive Christians."

And to show that such was the example of the apostles, we may quote Paul at Macedonia: Acts, 22: 33, 34. "I have counted no man's silver, or gold, or apparel; yea, you yourselves know that these hands have ministered unto my necessities, and to them that were with me."

When carefully analyzed, the language of our friend Samuel J. Levick, as reported in THE JOURNAL, and which corresponds with my own recollection, and the correctness of which he has not attempted to call in question, seems so diametrically and shockingly opposed to the views and practices of early Friends as before set forth, to our own discipline and to the testimony all bearing the name of Friends, have ever held or been supposed to hold on this subject, that it is to me a matter of astonishment that it was at the Yearly Meeting, and has been since allowed to pass with so little

adverse criticism, though coming from a recommended minister of the Society. Here is what he says:

"Friends do not object to any man preaching and receiving money for it, nor to any society having one of their members preach and paying him for so doing." Indeed! Then Friends owe a very humble apology to the men whom they have been so long and systematically denouncing as "hirelings."

He goes on further to say: "But they (Friends,) object to being taxed for the support of the church or priest for which they have no need, which they cannot make use of and which tells them what they must do and think." We have thus both a negative and an affirmative averment of what Friends' views are on this subject, which corroborate each other, and leave no doubt as to his meaning; and the result of which is that Friends have no testimony whatever against any form of paid ministry that exists in this country. The negative averment is that Friends do not object to any society having one of their members preach and paying him for so doing. No religious society in this country does any more than that. The affirmative averment is to the effect that the only testimony Friends have on this subject is against being taxed for the support of churches for other people, a thing wholly unknown in this country. Can Friends feel clear to allow it to be thus proclaimed to our young people and the world, on the authority of an acknowledged minister, that we have, after all, no testimony to uphold on a subject to which we have heretofore attached so much importance?

The quotation from Edward Burroughs, even admitting it to be authority, utterly fails to sustain any such extraordinary doctrine; but the saying of no one man is to be taken as absolute authority among us. He was arguing against being taxed compulsorily for the support of ministers for other churches, and he might well say as he does: "That every man be left free in such cases to maintain whom he will and to give as he will and what he will, and this is reason and equity, that no man be compelled to give nor hindered from giving to whom he pleaseth and what he pleaseth, and so let the people make choice of their ministers whom they will approve and whom they will hear, and of whose labors they will receive, and then let them maintain them, and if any be compelled, let them be compelled to pay their own servants who minister to them, and not to another's, for whom they do not work," etc. There is nothing in this or anything else he says, inconsistent with the ground taken on this subject by Friends then and ever since, as before set forth.

Possibly, in the rather discouraging state of our Society, our friend advanced his peculiar views with the idea that the introduction of a paid ministry might be a means of renewed life, as other propositions have been made to that end. If this be so, I imagine few are prepared to acknowledge the Society a failure from the beginning, as to its fundamental idea

of a free gospel ministry. The causes of our low condition so far as they have not already been at least partially removed by the introduction of First-day schools, are, as it seems to me, of a character to require totally different remedies.

In the early years of our Society, when it was being gathered together and established, the ministers are well known to have been in the advance, but in this respect it seems to me that generally speaking, they have exchanged places with the general membership. The trouble with Friends has been the pertinacity with which they have adhered to stereotyped forms and set notions, and refused to move forward. The ministry, being more immediately under the influence of this spirit, has suffered more from it, and being a constituent part of the secret meetings for ministers and elders, has been greatly to their disadvantage. In frankness I must say that I regard these secret meetings as one great cause of the inveterate foggyism by which the life is being gradually crushed out of our society.

In urging the necessity for moving forward, the question may and does arise—what is forward—forward in what direction?

Our friend Samuel J. Levick may think it would be going forward to employ ministers to preach to us and pay them well, and his remarks unavoidably give rise to the thought that his services would be demanded in that direction. Others think it is going forward to create a great noise and tumult, and swell the membership by the claptrap and excitement of religious revivals, as is done by some calling themselves Friends in the Western States. My own idea of forward is to adhere in the main to all the fundamental principles, practices and way of Friends in the beginning, which I consider well and wisely suited to their day, but to improve upon them as fast as reason and experience may show changes to be beneficial.

The aim should be to lop off as fast as possible all mere peculiarities, as to forms, habits and religious thought that are found to be devoid of real sense, and to make our meeting houses and meetings so many centres of the highest attainable thought, not only as to religion, but as to morals, education and general culture. And this condition is not to be attained, either solely or chiefly, by the aid of ministers, paid or unpaid, for the members to look to, revolve around, and place their dependence upon, but rather by mutual attrition and interchange of thought, in whatever manner and form which might from time to time be found best. The underlying idea of our organization is essentially democratic, regarding all as equal, and all capable of imparting as well as receiving useful instruction, and the closer we adhere to this idea the better.

THOS. H. SPEAKMAN.

FROM C. H. ROBERTS.

St. Helena, Cedar Co., Neb., 8th mo. 16th, 1882.

JOSEPH GIBBONS—EDITOR JOURNAL.—The position taken by S. J. Levick in regard to a

"hireling ministry appears to have called out a great deal of feeling." And no wonder! The writer has carefully studied the principles of Friends from his youth up, and it has always appeared to him that the testimony against a "mercenary priesthood" is the fundamental principle of the Society, and he (the writer) believes that the disregard of this principle is the prime cause of the sorrowful condition in which we find Quakerism to-day. In the early days we asked no favors of the priests of Baal, but now, forsooth, the tender, compassionate ears of some of our own priests tingle when they hear the epithets hireling and mercenary applied to those who preach for gain, and leave one congregation, yes, even one denomination of professing christians for another, for an increase of wages! The itching desire to deal out divine mysteries for tithes has spread to our preachers, and we find some of them not ashamed to declare that, "If the preacher be poor his necessities should be ministered unto, etc." And one goes so far as to say, that "There are many precious ministers up and down in our Society that are called, and would go forth, but they are hampered—they have not the means to pay the expenses necessary, etc." Now, is not this a remarkable statement? God calls on those to preach his word who have not means to carry out his requirements, and because he makes this blunder, and Friends will not help him out by paying salaries, behold the consequences. Meetings are neglected; our youth go elsewhere, and other evils follow. When men send servants upon a mission if they are prudent men, they provide their servants with everything necessary for executing the mission. Is God less prudent than man? The grand doctrine of our Society, that "God has put his laws into their mind and has written them in their hearts"—"And they shall not teach every man his neighbor and every man his brother, saying, Know the Lord: for all shall know me from the least unto the greatest," seems to be lost sight of in this discussion. The question will arise if this be true, do we need any preacher? Have the efforts of those who have traveled from one end of Quakerdom to the other, many of them poor enough preachers, indeed, in the last half of our existence as a Society, been productive of much good? Can we in looking back over the past, find any tangible benefits which have arisen from the labors of itinerant Quaker preachers. The writer has suffered from the infliction of much preaching, and he is sorry to say that it has appeared to him that most of that which he has heard from those who desire wages was spoken for the apparent purpose of exalting the creature and showing "What a powerful preacher I am;" and the language of the poor ignorant preacher of old, seemed to be heard rising above the intonations, "Luke, thou hast beat them all preaching." It has appeared to the writer that plain speaking is necessary for the cure of the pestilent evil that is destroying Quakerism. Our whole system of muzzling by means of elders and an aristocracy in the

church, will effectually destroy our Society as a body; and it has produced a priesthood whose aim seems not to be to speak the word and the truth, but to be popular. What we need is not a lackadaisical, sentimental "want of unity," with a "mercenary" priesthood, but a determined active hostility to priesthood and priestcraft, whether found in other denominations of professing christians or in our own. Those who would sell the word of God for any worldly consideration whatever, must be driven from their high places, and those who are voluntary, willing ministers, are to be deemed worthy of the Master's hire. If God has called any man to preach his word, will he not provide the means necessary for his physical needs? If he does not so provide, let us by all means have an established church supported by taxation, and a regularly organized system of religion, with college bred expounders of the law and the testimonies. Once admit the proposition that even poor preachers are to be paid, and Friends' testimonies for over two hundred years are valueless, and we are now in darkness. May the Father grant that the machinations of the Quaker priesthood may be frustrated, and that these holy, precious testimonies against a man-made, man-paid, mercenary, hireling and blasphemous system may be preserved inviolate. Thine truly,

C. H. ROBERTS.

FROM SIDNEY AVERILL.

WYANET, Ill., 8th mo., 1882.

An extract from the writings of Edward Burroughs has been recently cited by a minister of our Society, as favoring in a free voluntary way, a paid ministry. A careful reading of the printed slip evinces the redundancy of statement peculiar to many writers two hundred years ago. The answer to a supposed question as to what ministry Friends favor, opens with a statement "that we allow such as are ordained with power from on high and are changed by Christ from death to life, and such who gain the name of the Lord, to minister and declare freely what they have received freely, such as make the gospel of Christ free and without charge." Further on in his answer, Edward Burroughs writes that Christ's ministers take no thought for an outward maintenance, yet we do believe and know that such have power to eat and drink. Many receive carnal things where they sow spiritual, as a free gift. As a free gift may they receive the fruit of their labors and not as a debt. This is the maintenance we do allow the ministers of Christ, they may eat such things as our set before them. They may supply their necessities in food and raiment as a free gift from those who are gathered out of the world. If this is a fair summary of his urbase answer, the position he then took years before any discipline was formed, was really a clear foresight of our testimony in this particular, as held in query and answer ever since our doctrinal organization in our meetings for business. A minister now may accept freely food and raiment in his

field of labor without censure, provided he or she do not make the gospel burdensome. All along the line of our history ministers who have been supplied with minutes of approval to visit distant lands, have in cases of need received pecuniary aid. True, many of our preachers do not receive this aid. They see beyond the need of it and bear at home their burdens until the Lord and Master opens the way in the sense of means as well as in the sense of service. They see that the fruit of preparation does not ripen in a day. To the receptive and attentive mind of the servant of God there comes in the light of a clear impression a mission, a field of labor is indicated. He is willing to go but the state of his home affairs or his means prevent immediate response. He wisely waits to see if a way opens before him. Apparently without his human aid, favors unexpected meet him, obstacles are all removed. He goes to return bringing his reward with him. A minister of this mind and with this care never it seems to me needs to look for aid from man. Progress implying growth, not change, never leads back to that state of bondage out of which we were led. If in the whole history of all races of men there ever has been a more cruel, bloody bondage than that which priestcraft has imposed both on the bodies and souls of the people, it is hid from the scrutiny of thought. It is one of our missions to lead still farther away from that iniquity.

SIDNEY AVERILL.

FROM WM. WILLIAMS.

WATERFORD, Va., 8th mo., 1882.

The ministry of the Jews seemed to have been composed of two distinct orders, entirely unlike in character and function. First of these in order, though not in usefulness, was the priest. Belonging to a separate tribe, especially appointed to office without regard to individual worth, he appears to have had no other qualifications for his work than that of an acquaintance with the ceremonial law and the traditions current with his order. Hence any ordinary intelligence, under the instructions of the Rabbi or teachers of the law, (answering to the professors of our schools of divinity,) could safely aspire to any station in the priesthood. This class was looked up to by the people, honored by them, and cheerfully awarded a support out of the means provided by the labors of their brethren. As to any qualification they possessed to point out the ways of truth and righteousness to the people, we can only judge by the fruits of their ministry. Whenever the Israelites lapsed into idolatry, we find the priests with them, aiding and abetting. And when a ruler left the true faith and sought to set up other forms of worship and wished for a Levite to minister at his altar, we find one always ready to accept the place, provided they could agree as to the terms of payment. These men taught no higher form of religion than that contained in the law of Moses and the traditions of the order; the latter used to expound and explain

the former until its meaning was subverted. Appointed by the people, deriving their pay from them, they naturally sought to accommodate their teaching to the tastes and wishes of their hearers, which led the prophet to exclaim, "And it shall be, as with the people, so with the priest."

Second. In contrast with the priest, we find the prophet; of no particular tribe or family, he appears to have been one of those whom the spirit of the Lord called to his especial work a work that was often distasteful and full of peril, seldom inviting or attended with honor in the day it was performed. These men had no training in the schools, and derived their qualifications solely from the anointing of that spirit by which they were endowed. Like Jonah, they found that the only way to obtain peace to their souls, was by obedience to the revelations made to them. In this way they gained a clear insight into the condition of the people, the spiritual nature of the kingdom of God was opened to their view, the love of sinful man waxed warm in their hearts, and under its impelling force they were led to take their lives in their hands, and go forth and boldly declare the truths that had been revealed to them. This they did, knowing that they would not be gladly received, but often maltreated, for the voice of censure never finds a ready entrance into the sinning soul, but oftentimes arouses a feeling of hatred there. And their mission was generally to transgressors, not of the law and the traditions of the church, but of the higher law of truth and righteousness. To men who had stifled the inspeaking word which God had placed in their souls, and substituted therefor the teachings of men which were more congenial to their corrupted natures. Nothing but unbounded faith in a living God, and in the duty required by him at their hands, could have strengthened them for the performance of such a work.

Being human like ourselves, is it any wonder that they sometimes faltered, that the fear of man occasionally overcame their sense of duty? That the chastening rod of God was sometimes felt by them as a spur to urge them on to action, is clear; that the reward of peace always visited their souls after obedience is equally evident.

We do not find that this class of men were paid by the people for their services. Being called of God to their work, they were under his care and protection, well knowing that his love is too great ever to require a service of a creature which is beyond the ability of that creature to perform. And being in his employment, their pay or reward for the service rendered could not be measured by dollars and cents, but consisted in joy in the Holy Spirit, whose incomes are always peace and happiness. We are not warranted in concluding that the list of prophets contained in the old testament embraces the whole number who were called to this especial work. That the names of those whose works were preserved by the Jews should have a posthumous fame and now be honored is not surprising, for true excellence of any kind always will sooner or later be honor-

ed by those whom it has benefited. Hence we see the Jews in the days of Christ doing homage to prophets, while to him, the greatest of them all, no term of reproach was too great. The expressions in the columns of THE JOURNAL, called out by the remarks of Samuel J. Leveick as to the testimony borne by Friends against a hireling ministry, has led to these reflections, and I cannot but ask, are we advancing backwards? The testimony borne by them, and which we profess to maintain, is against a man-made ministry, as contradistinguished from one which is of divine origin. A ministry which, learned in the schools of our modern rabbis, as distinct from that taught in the schools of Christ, and in which the prophets learned their lessons. We profess to believe that the qualification to preach the gospel depends on the anointing power of the Holy Ghost, and not on a license bestowed by a school of divinity, be that school a college of divines or a meeting of ministers and elders; for the latter only acknowledges the gift as having been bestowed by a higher power, and like all human tribunals, is sometimes mistaken in its judgment.

In bearing this testimony faithfully, it is not necessary for us to take the judgment seat and say that no minister of another religious society can be a gospel minister because he is compensated for his services. The test of his ministry is to be found in the answering response given by his hearers. If what he has to say reaches the spirit of truth in them, and awakens in their souls a desire to be at one with the divine Father, what right have we to say it does not proceed from God? "By their fruits ye shall know them."

And on the other hand, is there not a danger to be avoided by our Society in relying too much on a talented, educated ministry, that pleases the mind but does not improve the heart. We live in an age when the sciences are making rapid progress, when our knowledge of material things is becoming greater and greater, and like those with whom we mingle in the daily walks of life, we are beginning to think that we can read the universe, and all that is contained in it. Forgetting in our wonderful self-conceit that there is a power unseen by us, behind the smallest event, which we can neither comprehend nor understand. A power whose smallest act far transcends in wisdom all our boasted knowledge. One which, spiritual in essence, acts on our consciousness through the spiritual part of our nature, and whose force is felt most powerfully by the humble and waiting. It is not the wise and prudent of this world whom God always calls to be his instruments, but the childlike, who in faith look to him for counsel and direction. A few words proceeding from one of these little ones, oftentimes comes clothed with more authority and power than long discourses, even when dressed in fine language. And don't you forget it, Friends, if you wish the Society to remain a living organization. The works of men die, those of God are as eternal as himself.

WM. WILLIAMS.

FROM CHARLOTTE W. COX.

MENDON CENTRE, N. Y., 8th mo. 12th, 1882.

JOSEPH GIBBONS—ESTEEMED FRIEND.—Thy favor enclosing a copy of the remarks of S. J. Levick and the letter of Edward Burrough were duly received, unavoidable circumstances preventing me from sooner acknowledging its receipt. I have also perused the articles from different Friends written on the subject in question, in *THE JOURNAL* of 9th inst., and can unite very cordially with the sentiments there illustrated, particularly some points B. E. Hopkins touches upon, where he says "fearing to encourage a paid ministry they have withheld the helping hand, when many a power would have given glorious revelations of truth to a people famishing for some word that would bring spiritual life." Again, if you want the water clear, purify the fountain. If you want a man's actions upright and his character transfigured, touch the hidden springs of the heart until they respond to the appeals of divine love sympathy, and reveal the divinity enshrined within, &c., &c. It has claimed my sincere consideration, notwithstanding my mind is staid in that eternal principle of a free gospel ministry, "freely ye have received freely give," believing God is no respecter of persons we observe that his spirit is poured out as freely and fully on the penniless orphan as on the rich Nabob, and I am led to believe there are here and there scattered up and down in the land, precious plants of the Father's right hand planting, whose situation or surroundings are in nowise adapted to the nurture and growth of this precious life, compared to a grain of mustard seed; methinks it is a time which calls loudly to our members to see to it that they are extending the hand of charity to these babes of simplicity in the truth, consequent from overwhelming circumstances as regards the outward appearance; these babes in Christ shrink from not the world's criticism alone, but from that of our own Society, with a vain endeavor to silence or smother the flame of divine love which calls unceasingly to go forth in the name of the Father, Son, and Holy Ghost, proclaiming that which the Father of all our sure mercies shall dictate. Our profession is to speak or write from an experimental knowledge, then we know in reality what we are saying, showing forth that light born of the spirit and divine power of love, for the welfare of the human family, and having felt an increased necessity for a great length of time to go to distant parts of the vineyard, and yet feeling incapacitated in every sense of the term, the sensitive mind undergoes the most intense suffering before it can openly acknowledge its true position, especially to those who have inherited an abundance of this world's goods, and can in nowise recognize the feelings of the depending and humbled soul. Yet all these baptizing seasons teacheth patience combined with a holy trust, which is never overlooked or left without a reward by him who sees the most secret intents of the heart. Believing it is a blessed

privilege to thus express our views one with another, I subscribe myself your friend in the truth,
CHARLOTTE W. COX.

FROM S. W. MIFFLIN.

JOSEPH GIBBONS—DEAR FRIEND.—I received thy letter in reference to Friends' testimony against a hireling ministry, but owing to a press of business, I have been unable thus far to give the subject the consideration which its importance demands.

Undoubtedly Friends have a testimony against a hireling ministry which ought to be strictly and zealously maintained, but in order to do this with united effort, they should first come to an understanding of the meaning of the word hireling. And to do this, they must keep plainly before them the definition which the wonderful founder of Christianity has given us. "The hireling fleeth, because he is a hireling and careth not for the sheep."

With this light before them, they would probably find that, with the usual vagueness and mistiness that characterizes theological controversies, they have hitherto confounded under the opprobrious name of hireling, two classes of persons that are widely and radically distinct.

For the genuine hireling, who regards preaching as a trade, and is ready to preach the doctrines of the church that employs him, as a lawyer takes the side of the client that fees him, no denunciation can be too severe; but the earnest and anxious pastor, who sincerely feels responsible for the welfare of his flock, and according to his best light, and in the mode he has learned to consider proper and right, is laboring to instruct them in the way of salvation, content to receive from them such remuneration as they are able and willing to give, is entitled to far different consideration.

I fully agree with Lucretia Mott, Samuel J. Levick, and all others who hold that it is highly unjust and unchristian to apply reproachful epithets to men of this class, and in this class I believe that an ever increasing number of the preachers of the sects are beginning to be found.

But now as regards the true method of a gospel ministry, the experience of the world universally teaches that spontaneous eloquence has the greatest power to win the hearts and understandings of an audience, and fully justifies the injunction of Christ to his followers: "Take no thought how or what ye shall speak, for it shall be given you in that hour what ye shall speak."

But suppose, notwithstanding these emphatic words, that a man honestly believes it his duty to devote his time and talents to the preparation of elaborate discourses on sacred themes, who shall judge him for this? "To his own master he standeth or falleth."

For although the gift of spontaneous utterance is the greatest gift the master can bestow on his servants, we must not altogether reject the value of written communications, else our

Yearly Meeting epistles, nay, the Scriptures themselves, must be laid under a ban; but let us remember that the same spirit who said in the Gospels "speak," in Revelations said "write."

A protest or testimony is a matter of vast importance. Christianity itself was a protest, but there may be such a thing as protesting too much, expending our strength on obnoxious forms to the injury of the substance we desire to preserve.

Christianity is a religion of principles, and not at all of forms and institutions. What Christ taught his disciples, he required them to teach all nations; but the forms and methods, and the organization through which they were to carry out his instructions were left to themselves, under limitations exceedingly liberal.

In all abstract science and in religion, far more than any other field of human experience words become things, and a difference of words often conceals a unity of ideas. Fifty years ago I had a young friend who ridiculed the doctrine of the inward light as absurd and superfluous, declaring that he was governed by reason, which was all sufficient for him. We were separated for a time, and when I met him again he wore a plain coat and addressed me in the plain language. I asked him what changed him, and he replied: "No change at all, or at least only a verbal one. I discovered that what I had called reason was the same thing that Friends called divine light, and under this conviction I was led to unite with the Society whose views agreed with my own."

How many such verbal differences cover substantial agreements will, perhaps, never be known. John Comly or Lucretia Mott might say: "I am moved to lay before this audience the thoughts and feelings which arise in my mind on this occasion, and I give them freely, asking nothing in return." Albert Barnes or William H. Furness would say: "I am impelled by a sense of duty to devote my life to the study and exposition of divine things, and think it but reasonable that they who come to listen to my instruction should sustain the life that is dedicated to their service."

Who shall say that John Comly's motive and Albert Barnes' sense of duty are not different definitions of the same solemn reality?

The severe denunciations which early Friends showered upon the clergy of their day were doubtless prompted as much by the personal characters of their opponents, as by doctrinal differences.

The party which raised Cromwell to power was opposed to the government support of the clergy, and Cromwell to be consistent with his own principles, should have abolished the system, as George Fox urged him to do, but his blind ambition led him to fill the pulpits with his own partisans for the purpose of strengthening his power, although Fox warned him of the result, which, by alienating his friends in the vain hope of conciliating his enemies, led to the overthrow of his party, and the return of the Stuarts, who continued the practice which Cromwell had refused to abolish.

Macaulay has portrayed the character of the men who, with some rare exceptions, disgraced the name of Christian ministers during that profligate era. I am unwilling to believe that George Fox or Wm. Penn, had they found the clergy composed of such men as Albert Barnes, Benjamin Wallace, Wm. H. Furness, or Chas. G. Ames, would have assailed them with the offensive epithets which too many of that day deserved.

But it is not so much in reference to the past as it is to the future that the discussion started by Samuel J. Leveick assumes greatest importance. The world is changing round us and we must be prepared to meet the change if we would hold the place our fathers held in the van of christian progress. The light which they were called upon to kindle is spreading among the churches; the futility of outward ceremonies and the necessity of practical righteousness is impressing men's consciences more widely than ever before.

But I have already reached the length which the limited columns of THE JOURNAL can conveniently accommodate, and although the subject opens before me with wide and increasing interest, I am reluctantly compelled to bring this hurried epistle to a close. Very truly thy friend,

S. W. MIFFLIN.

FORWARDED BY GEORGE B. PASS-MORE.

OXFORD, Pa., 8th mo. 19th, 1882.

"A HIRELING MINISTRY," A PAID MINISTRY,"
AND A GODLY MINISTRY PROPERLY
SUPPORTED.

I have read the several articles published in THE JOURNAL in relation to a "paid ministry," and am glad to see the freedom employed in the expression of different opinions.

As this is a practical question of great importance, as there are manifestly wrong views of it, so there must be a right view: if there is error, there must also be truth. And the error, as is often the case, may lie in the extremes, while the truth is found between them.

Accordingly, in this matter, there is no such thing in our country as the "hireling ministry" of the times of Edward Burrough. The whole genius of our civil law and constitutional government, makes a "hireling ministry" of the English sort two centuries ago an impossibility. And so this part of the question may be passed as a thing not possible under the United States government. But closely allied to it, and liable to a like abuse and error, is the question of a "paid ministry." Passing from the abstract to the concrete, a paid minister may or may not be a hireling. That will depend on the purpose, the intent or the motive of the minister. All vice and all virtue attach to the motive, and not to the mere outward act. Two ministers may do the same outward act as seen by man's perception, with wholly different and contrary moral qualities; because the moral qualities attach to the motive, seen by God, but hidden from man. Two ministers may largely engage in preaching, while both may